



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

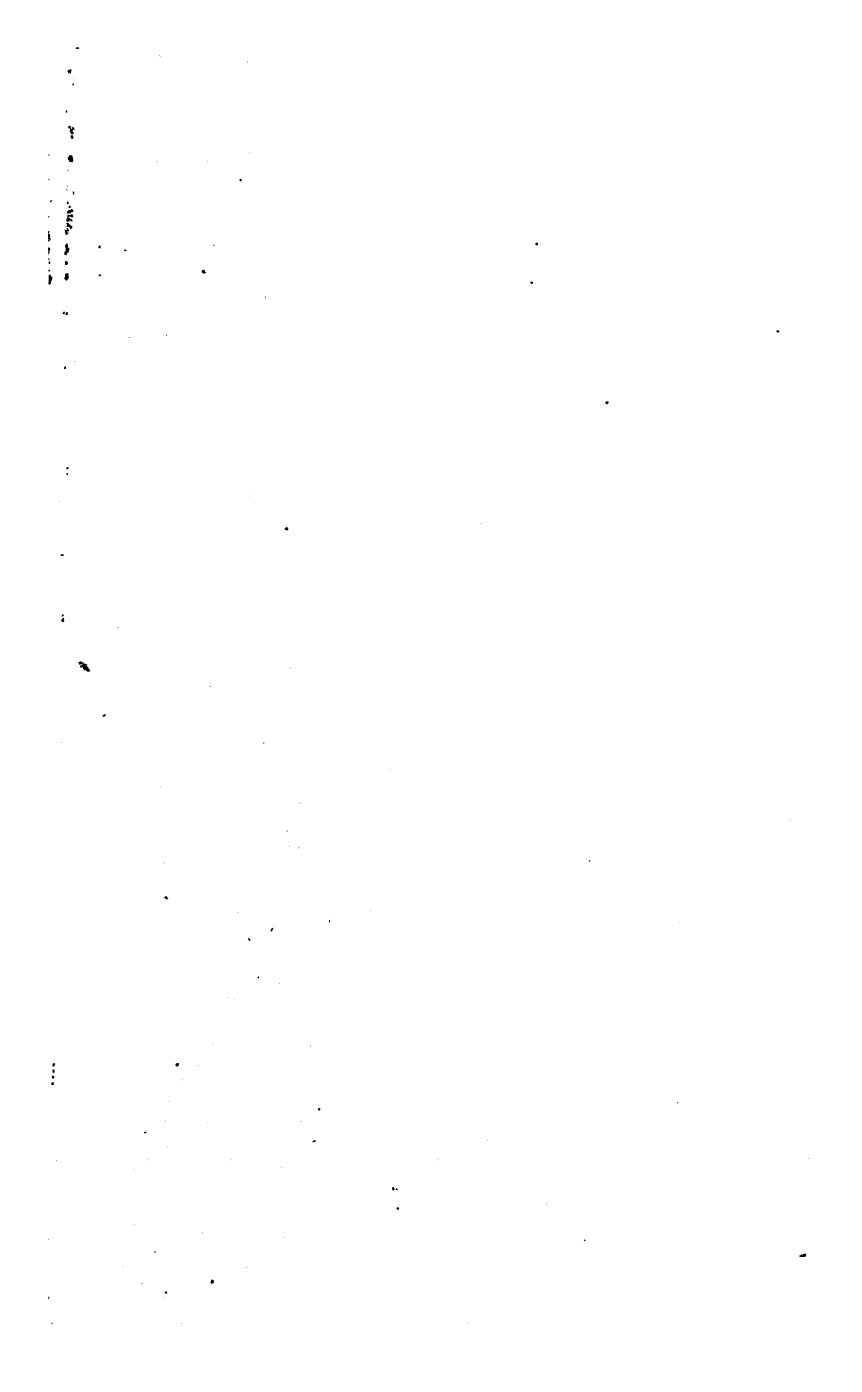
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

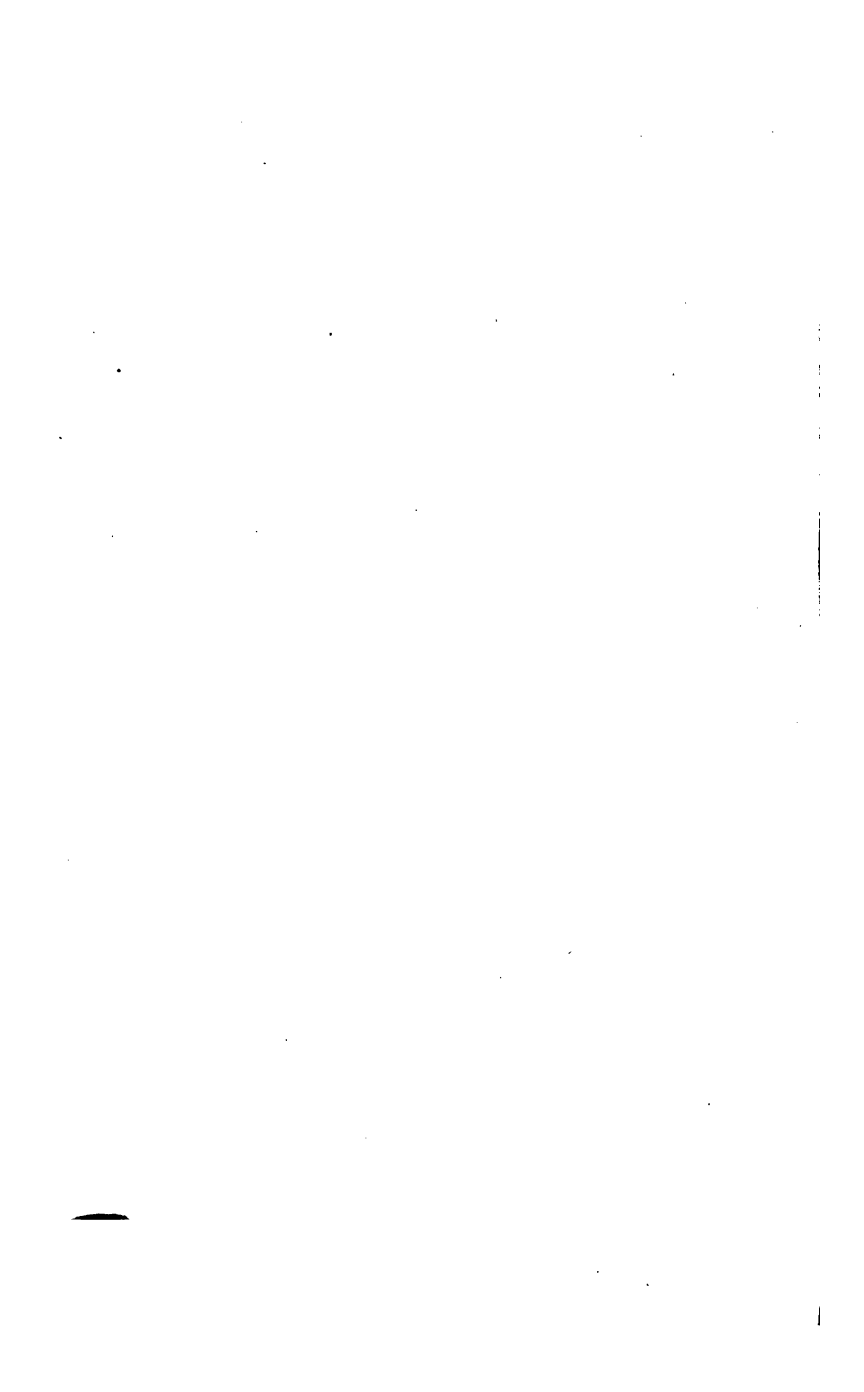
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Thomas Sanderson





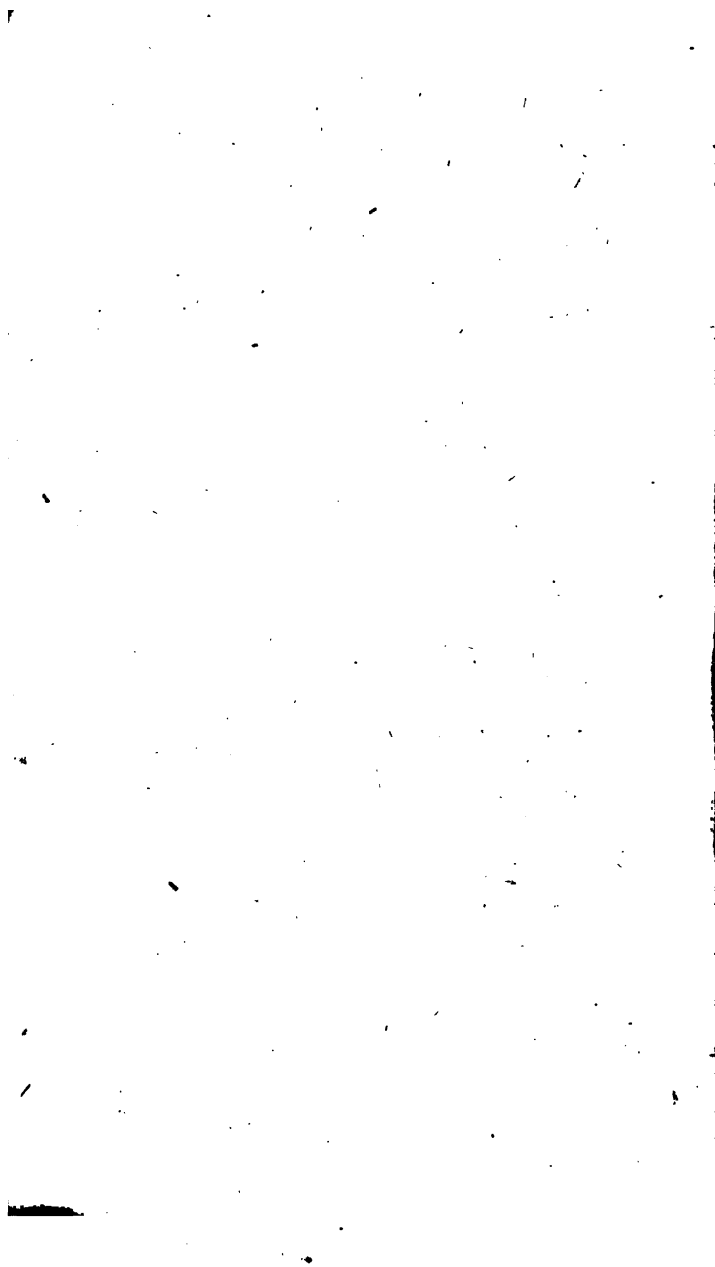
J. Anderson

BX

5175

.E11

1675



THE
GROUNDS & OCCASIONS
OF THE
CONTEMPT
OF THE
CLERGY
AND
RELIGION

Enquired into

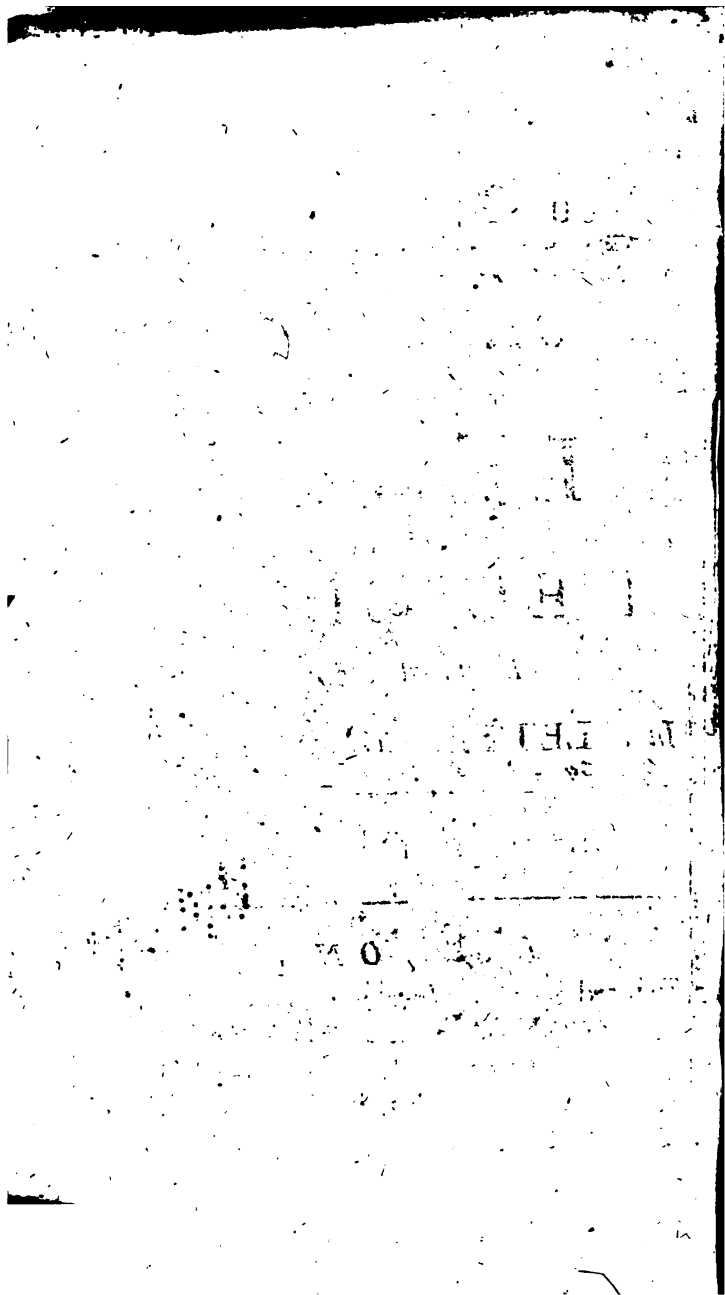
In a **LETTER** written to **R. L.**

By D^r John Cackard *Rogers l'Estrange*

The Ninth Edition.

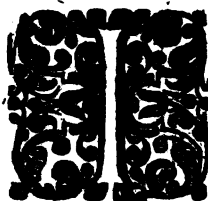
L O N D O N,

Printed by *R. Holt* ; for *Obadiah Blagrove* at the Sign of the *Bear* in *St. Paul's*
Church-Yard, over against the little
North Door, 1685.



English
Bleedwell
1-18.26
12693

THE
PREFACE
TO THE
READER.



Can very easily
phantise, that ma-
ny upon the very
first sight of the
Title, will presently
imagine, that the Authour
does either want the great
Tithes, lying under the pressure
of some pittiful Vicaridge; or
that he is much out of humour,

A 3

and

The Preface

and dissatisfied with the present condition of Affairs; or lastly, that he writes to no purpose at all; there having been an abundance of unprofitable Advisers in this kind.

As to my being under some low Church Dispensation, you may know, I write not out of a pinching necessity, or out of any rising design; and you may please to believe that although I have a most solemn reverence for the Clergy in general, and especially for that of England; yet, for my own part, I must confess to you, I am not of that Holy Employment; and have as little thoughts of being Dean or Bishop,

to the Reader.

shop, as they that think so, have hopes of being all Lord-keepers.

Nor less mistaken will they be, that shall judge me in the least discontented, or any ways disposed to disturb the peace of the present settled Church: For in good truth, I have neither lost Kings nor Bishops Lands; that should incline me to a surly and quarrelsome complaining: As many be, who would have been glad enough to see His Majesty restored, and would have endured Bishops daintily well, had they lost no money by their coming in. I am not, I'll assure you, any of those occasional Writers, that missing preferment in the University can pre-

The Preface

presently write you their new ways of Education; or being a little tormented with an ill chosen Wife, set forth the Doctrine of Divorce to be truly Evangelical: the cause of these few sheets was honest and innocent, and as free from all passion, as any design.

As for the last thing which I supposed objected, viz. That this Book is altogether needless, there having been an infinite number of Church and Clergy-Menders, that have made many tedious and unsuccessful offers: I must needs confess, that it were very unreasonable for me to expect a better reward: Only thus much I think with modesty may be said; that I cannot, at present, call to mind any thing that is propounded,

to the Reader

ed, but what is very hopeful, and easily accomplished. For indeed, should I go about to tell you, that a Child can never prove a profitable instructor of the people, unless born when the Sun is in Aries; or brought up in a School that stands full South; that he can never be able to govern a Parish, unless he can ride the great Horse; or that he can never go through the great Work of the Ministry, unless, for three hundred years backward, it can be proved that none of his Family ever had Cough, Ague, or gray Hair; then I should very patiently endure, to be reckoned amongst the vainest, that ever made attempt. But believe me, Reader, I am not, as you will easily see, a-
ny

The Preface

ny contriver of an incorruptible
and pure Crystalline Church; or a-
ny expecter of a Reign of nothing
but Saints and Worthies: But
only an honest and hearty wisher,
that the best of our Clergy might
forever continue as they are, rich,
and learned; and that the rest
might be very useful, and well e-
steemed of in their profession.

THE

THE
 GROUNDS & OCCASIONS
 OF THE
 CONTEMPT
 OF THE
 CLERGY & RELIGION

Enquired into.

S I R,

That short Discourse, which we lately had concerning the Clergy, continues so fresh in your mind, that I perceive, by your last, you are more than a little troubled to observe that dissent that lies upon several of those
 B holy

holy Men. Your good wishes for the Church, I know, are very strong and unfeigned, and your hopes of the World receiving much more advantage, and better advice, from some of the Clergy, than usually it is found by Experience to do, are neither needless nor impossible. And as I have always been a devout admirer, as well as strict observer of your actions; so I have constantly taken a great delight to concur with you in your very thoughts. Whereupon it is, *Sir*, that I have spent some few hours upon that which was the occasion of your last Letter, and the Subject of our late Discourse. And before, *Sir*, I enter upon telling you what are my apprehensions; I must most heartily profess, that for my own part, I did never think, since at all I understood the excellency and perfection of a Church, but that Ours now lately Restored, as formerly Established, does far out-go, as to all Christian ends and purposes, either the pomp and bravery of *Rome* herself,

self, or the best of *Free Spiritual States*. But if so it be allowable, where we have so undoubtedly learned and honourable a Clergy, to suppose that some of that sacred Profession, might possibly have attain'd to a greater degree of esteem and usefulness to the World; then I hope what has thus long hindered so great and desirable a Blessing to this Nation, may be modestly guess'd at; either without giving any wilful offence to the present Church; or any great trouble, dear Sir, to your self: And if I be not very much mistaken, whatever has heretofore, or does at present lessen the value of our Clergy, or render it in any degree less serviceable to the World than might be reasonably hoped, may be easily referred to two very plain things; the *Ignorance* of some, and the *Poverty* of others of the Clergy.

And first, as to the *Ignorance* of some of our Clergy; if we would make a search to purpose, we must go as deep as the very beginnings of Education;

and, doubtless, may lay a great part of our misfortunes to the old fashioned Methods and Discipline of Schooling it self: Upon the well ordering of which, although much of the improvement of our Clergy cannot be denied mainly to depend, yet by reason this is so well known to yourself, as also, that there has been many of undoubted Learning and Experience, that have set out their several Models for this purpose; I shall therefore only mention such loss of time and abuse of youth, as is most remarkable and mischievous, and as could not be conveniently omitted in a Discourse of this nature, though never so short.

And first of all, it were certainly worth the considering, whether it be unavoidably necessary to keep Lads to sixteen or seventeen years of Age, in pure slavery to a few *Latin* and *Greek* Words? Or whether it may not be more convenient, especially if we call to mind their natural inclinations to ease and idleness, and how
hardly

hardly they are perswaded of the excellency of the liberal Arts and Sciences, any further than the smart of the last piece of Discipline is fresh in their Memories; whether I say it be not more proper and beneficial, to mix with those unpleasant tasks and drudgeries, something that in Probability might not only take much better with them, but might also be much easier obtained?

As suppose, some part of time was allotted them for the reading of some innocent *English* Authors; where they need not go every line so unwillingly to a tormenting Dictionary; and whereby they might come in a short time to apprehend common sense; and to begin to judge what is true: For you shall have Lads that are arch Knaves at the Nominative Case, and that have a notable quick Eye at spying out the Verb, who for want of reading such common and familiar Books, shall understand no more of what is very plain and easie, than a well educated Dog or Horse.

Or suppose, they were taught (as they might much easier be, than what is commonly offered to them) the Principles of *Arithmetick*, *Geometry*, and such alluring Parts of Learning; as these things undoubtedly would be much more useful, so much more delightful to them, than to be tormented with a tedious Story how *Phaeton* broke his Neck; or how many Nuts and Apples *Tityrus* had for his Supper: For most certainly Youths, if handsomely dealt with, are much inclinable to Emulation, and to a very useful esteem of Glory; and more especially, if it be the reward of Knowledge; and therefore if such things were carefully and discretely propounded to them, wherein they might not only earnestly contend amongst themselves, but might also see how far they outskil the rest of the World; a Lad hereby would think himself high and mighty, and would certainly take great delight in contemning the next unlearned Mortal he meets withal. But if instead here-
of,

of, you diet him with nothing but, with Rules and Exceptions ; with tiresome Repetitions of *Amo's* and *Túπτās* ; setting a day also apart to recite *verbatim* all the burdensome task of the foregoing Week (which I am confident is usually as dreadful as an old Parliament Fast) we must needs believe, that such a one, thus managed, will scarce think to prove immortal by such performances, and accomplishments as these. You know very well, Sir, that Lads in the general, have but a kind of ugly and odd conception of Learning ; and look upon it as such a starving thing, and unnecessary perfection (especially as it is usually dispens'd out unto them) that Nine-pins or Span counter are judged much more heavenly employments. And therefore what pleasure, do we think, can such a one take, in being bound to get against breakfast two or three hundred Rumlbers out of *Homer*, in commendation of *Achilles's* Toes, or the *Grecians* Boots ? Or to have measured

out unto him, very early in the morning, fifteen or twenty well laid on Lashes, for letting a syllable slip too soon, or hanging too long upon it; Doubtless, instant execution upon such grand miscarriages as these, will eternally engage him to a most admirable opinion of the *Muses*.

Lads, certainly, ought to be won by all possible Arts and Devices, and though many have invented fine Pictures and Games, to cheat them into the undertaking of unreasonable burdens, yet this by no means is such a lasting temptation, as the propounding of that, which in it self is pleasant and alluring: For we shall find very many, though of no excelling quickness, will soon perceive the design of the Landskip, and so looking through the veil, will then begin to take as little delight in those pretty contrivances, as in getting by heart three or four leaves of ungay'd nonsense.

Neither seems the stratagem of Money to be so prevailing and catching,

ing, as a right down offering of such Books which are ingenious and convenient; there being but very few so intolerably careful of their Bellies, as to look upon the hopes of a Cake, or a few Apples, to be a sufficient recompense for cracking their Pates with a heap of independent words.

I am not sensible, that I have said anything in disparagement of those two famous Tongues, the *Greek* and *Latin*, there being much reason to value them beyond others; because the best of humane Learning has been delivered unto us in those Languages. But he that worships them, purely out of honour to *Rome* and *Athens*, having little or no respect to the usefulness and excellency of the Books themselves (as many do) it is a sign he has a great esteem and reverence of Antiquity, but I think him by no means comparable for happiness to him who catches Frogs, or hunts Butter-flies.

That some Languages therefore ought to be studied, is in a manner absolute-

absolutely necessary, unless all were brought to one (which would be the happiest thing that the World could wish for; but whether the beginning of them, might not be more insensibly instilled, and more advantageously obtained, by reading philosophical, as well as other ingenious Authors; than *Fanua Linguarum's*, crabbed Poems, and cross-grain'd Prose; as it hath been heretofore by others; so it ought to be afresh considered by all well-wishers, either to the Clergy or Learning.

I know where it is the fashion of some Schools, to prescribe to a Lad for his Evening refreshment, out of *Comenius*, all the terms of Art belonging to *Anatomy*, *Mathematicks*, or some such Piece of Learning. Now, is it not a very likely thing that a Lad should take most absolute delight in conquering such a pleasant Task; where, perhaps, he has two or three hundred words to keep in mind, with a very small proportion of sense thereunto belonging; whereas

whereas the use and full meaning of all those difficult terms, would have been most insensibly obtained, by leisurely reading in particular this, or the other Science? It is not also likely to be, very favourable, and of comfortable use, to one, that can scarce distinguish; between Virtue and Vice, to be tasked with high and moral Poems? For Example: It is usually said, by those that are intimately acquainted with him, that *Homer's Iliads and Odyssey* contain mystically all the *Moral Law* for certain, if not a great part of the *Gospel* (I suppose much after that rate that *Rablais* said his *Gargantua* contained all the Ten Commandments) but perceivable only to those that have a Poetical discerning Spirit, with which gift, I suppose, few at School are so early qualified. Those admirable Verses, Sir, of yours, both *English* and others, which you have sometimes favoured me with a sight of, will not suffer me to be so foolish, as to slight or undervalue so great
and

and noble an Accomplishment. But the committing of such high, and brave scenc'd Poems to a School boy, whose main business is to search out cunningly the Antecedent and the Relative, to lie at catch for a spruce Phrase, a Proverb, or a quaint and pithy Sentence, is not only to very little purpose, but that having gargled only those elegant Books at School, this serves them instead of reading them afterward, and does in a manner prevent their being further lookt into: So that all the improvement, whatsoever it be, that may be reap'd out of the best and choicest Poets, is for the most part utterly lost; in that a time is usually chosen of reading them, when discretion is much wanting to gain thence any true advantage. Thus that admirable and highly useful Morality *Tully's Offices*, because it is a Book commonly construed at School, is generally afterwards, so contemn'd by *Academicks*, that it is a long hours work to convince them, that it is worthy of
being

being lookt into again , because they reckon it as a Book read over at School , and no question notably digested.

If therefore the ill methods of Schooling does not only occasion a great loss of time there , but also does beget in Lads a very odd opinion and apprehension of Learning , and much disposes them to be idle , when got a little free from the usual severities , and that the hopes of more or less improvement in the Universities, very much depend hereupon , it is without all doubt, the great concernment of all that wish well to the Church , that such care and regard be had to the management of Schools, that the Clergy be not so much obstructed in their first attempts and preparations to Learning.

I cannot, *Sir* , possibly be so ignorant, as not to consider, that what has been now offer'd upon this Argument , has not only been largely insisted on by others , but also refers not particularly to the Clergy
(whose

(whose welfare and efficacy I seem at present in a special manner solicitous about) but in general to all learned Professions, and therefore might reasonably have been omitted; which certainly I had done, had I not call'd to mind, that of those many, that propound to themselves Learning for a Profession, there is scarce one of men, but that his lot, choice, or necessity, determines him to the study of Divinity.

Thus, Sir, I have given you my thoughts concerning the orders and customs of common Schools: a consideration in my apprehension not slightly to be weigh'd; being that to me seems hereupon very much to depend the Learning and Wisdom of the Clergy, and the Prosperity of the Church.

The next unhappiness, that seems to have hindred some of our Clergy from arriving to that degree of understanding, that becomes such an holy Office, whereby their company and discourses might be much more than

than they commonly are valued and desired, is, the inconsiderate sending of all kind of Lads to the Universities, let their Parts be never so low and pitiful, the instructions they have lain under never so mean and contemptible, and the Purles of their Friends never so short to maintain them there. If they have but the commendation of some lamentable and pitiful Construing-Master, it passes for sufficient evidence, that they will prove Persons very eminent in the Church. That is to say, if a Lad has but a lusty and well-bearing Memory (this being the usual and almost only thing whereby they judge of their Abilities) if he can sing over very tunably three or four Stanza's of *Lilly's* Poetry, be very quick and ready to tell what's *Latin* for all the Instruments belonging to his Father's Shop; if presently, upon the first scanning, he knows a *Sponde* from a *Dactyl*; and can fit a few of those same without any sence to his fingers ends; if lastly, he can
 say

say perfectly by heart his Academick Catechism, in pure and passing *Latin*, i. e. *what is his Name? where went he to School? and what Author is he best and chiefly skill'd in?* A forward Boy, cries the School-Master, a very pregnant Child! ten thousand pities, but he should be a Scholar: He proves a brave Clergyman, I'll warrant you. Away to the University he must needs go; then for a little *Logick*, a little *Ethicks*, and God knows a very little of every thing else, and the next time you meet him it is in the Pulpit.

Neither ought the mischief which arises from small Country Schools to pass unconsidered; the little Governours whereof, having for the most part, not suck'd in above six or seven mouths full of University Air, must yet by all means suppose themselves so notably furnished with all sorts of Instructions, and are so ambitious of the glory of being counted able to send forth now and then to *Oxford* or *Cambridge*, from the little
House

House by the Church-yard's side, one of their ill educated Disciples, that to such as these oft times is committed the guidance and instruction of a whole Parish: whose parts and improvements duely considered, will scarce render them fit Governours of a small Grammer-Castle. Not that it is necessary to believe, that there never was a Learned or useful Person in the Church, but such whose education had been at *Westminster* or *S. Paul's*: But, whereas most of the small Schools, being by their first Founders design'd only for the advantage of poor Parish-Children; and also that the Stipend is usually so small and discouraging, that very few, who can do much more than teach to write and read, will accept of such Preferment; for these to pretend to rig out their small ones for an University Life, prove oft times a very great inconvenience and damage to the Church.

And as many such dismal things are sent forth thus with very small
 C tackling,

tackling, so not a few are predestinated thither by their Friends, from the foresight of a good Benefice. If there be rich Pasture, profitable Customs, and that *Henry* the eighth has taken out no Toll, the Holy Land is a very good Land, and affords abundance of Milk and Honey: far be it from their Consciences the considering whether the Lad is likely to be serviceable to the Church, or to make wiser and better any of his Parishioners.

All this may seem at first sight to be easily avoided by a strict examination at the Universities, and so returning by the next Carrier all that was sent up not fit for their purpose. But because many of their Relations are oft-times of an inferiour Condition; and who either by imprudent Counsellors, or else out of a tickling conceit of their Sons being, forsooth, an University Scholar, have purposefully omitted all other opportunities of a livelihood, to return such, would seem a very sharp and severe disappointment.

appointment. Possibly it might be much better, if Parents themselves, or their Friends, would be much more wary of determining their Children to the Trade of Learning. And if some of undoubted knowledge and judgment, would offer their advice; and speak their hopes of a Lad about thirteen or fourteen years of Age (which I'll assure you, Sir, may be done without conjuring:) and never omit to enquire, whether his relations are able and willing to maintain him seven years at the University, or see some certain way of being continued there so long, by the help of Friends or others; as also upon no such conditions, as shall in likelihood deprive him of the greatest part of his Studies.

For it is a common fashion of a great many, to complement, and invite inferiour Peoples Children to the University, and there pretend to make such an all-bountiful provision for them, as they shall not fail

of coming to a very eminent degree of Learning: But when they come there, they shall save a Servants Wages. They took therefore heretofore a very good Method to prevent Sizars over-heating their brains: Bed-making, Chamber-sweeping, and Water-fetching, were doubtless great preservatives against too much vain Philosophy. Now certainly such Pretended favours and kindneses as these, are the most right down discourtesies in the World. For it is ten times more happy, both for a Lad and the Church, to be a Corn-cutter, or Tooth-drawer, to make or mend Shoes, or to be of any inferiour Profession, than to be invited to, and promised the Conveniences of a Learned Education, and to have his name only stand airing upon the College Tables, and his chief business shall be to buy Eggs and Butter.

Neither ought Lads parts, before they be determined to the University be only considered; any likely-
hood

hood of being disappointed in their Studies, but also Abilities or hopes of being maintain'd untill they be Masters of Arts. For whereas two hundred, for the most part, yearly Commence, scarce the fifth part of these continue after their taking the first degree. As for the rest, having exactly Learned, *Quid est Logica?* and *Quot sunt Virtutes Morales?* down they go by the first Carrier, upon the top of the Pack, into the West or North, or elsewhere, according as their Estates lye, with *Burgersdicius*, *Eustachius*, and such great helps of Divinity; and then for Propagation of the Gospel. By that time they can say the *Predicaments* and *Creed*, they have their Choice of Preaching, or Starving. Now, what a Champion for Truth is such a thing likely to be? What an huge blaze he makes in the Church? What a Raisher of Doctrines, what a Confunder of Heresies, what an able Interpreter of hard Places, what a Resolver of Cases of

C 3 Conscience,

Conscience, and what a prudent Guide must he needs be to all his Parish?

You may possibly think, Sir, that this so early Preaching might be easily avoided, by with-holding Holy Orders, the Church having very prudently constituted in Her Canons, that none under Twenty three Years of Age (which is the usual Age after seven Years being at the University) should be admitted that great Employment.

This indeed might seem to do some service, were it carefully observed; and were there not a thing to be got, called a Dispensation; which will presently make you as old as you please.

But if you will, Sir, we'll suppose that Orders were strictly denied to all, unless qualified according to Canon. I cannot foresee any other Remedy, but that most of those University Youngsters must fall to the Parish, and become a Town Charge, until they be of Spiritual Age.

Age. For *Philosophy* is a very idle thing, when one is cold: And a small System of *Divinity* (though it be *Wollebians* himself) is not sufficient when one is hungry. What then shall we do with them, and where shall we dispose of them untill they come to a holy Ripeness? May we venture them into the Desk to read Service? That cannot be, because not capable: Besides, the tempting Pulpit usually stands too near. Or, shall we trust them in some good Gentlemens houses, there to perform holy things? With all my heart, so that they may not be called down from their Studies to say Grace to every health: That they may have a little better Wages than the *Cook* or *Butler*: As also that there be a *Groom* in the House, besides the *Chaplain*: (For sometimes to the Ten pounds a year, they crowd the looking after a couple of Geldings:) And that he may not be sent from Table, picking his Teeth, and fighting with his Hat under

der his Arm ; whilst the *Knight* and *my Lady* eat up the Tarts and Chickens : It may be also convenient , if he were suffered to speak now and then in the Parlour, besides at grace and Prayer time: And that my cousin *Abigail* and he sit not too near one another at Meals : Nor be presented together to the little Vicarage, All this , Sir , must be thought of: For in good earnest, a Person, at all thoughtful of himself and Conscience, had much better chuse to live with nothing but Beans and Pease-pottage (so that he may have the command of his thoughts and time) than to have his second and third Courses , and to obey the unreasonable humours of some Families.

And, as some think, two or three years continuance in the University, to be time sufficient for being very great Instruments in the Church, so others we have so moderate, as to count that a solemn Admission, and a formal paying of College Detriments, without the trouble of Phi-

Philosophical Discourses, Disputations, and the like, are Virtues that will influence as far as *Newcastle*, and improve, though at never such a distance.

So strangely possessed are People in general, with the easiness and small Preparations that are requisite to the Undertaking of the Ministry, that, whereas in other Professions they plainly see what considerable time is spent, before they have any hopes of arriving to Skill enough to practise, with any confidence, what they have designed; yet to preach to ordinary People, and govern a Country-parish, is usually judg'd such an easie performance, that any body counts himself fit for the Employment. We find very few so unreasonably confident of their parts, as to profess either *Law*, or *Physick*, without either a considerable continuance in some of the *Inns of Courts*, or an industrious search in Herbs, Anatomy, Chymistry, and the like; unless it be only
to

to make a Bond; or give a Glyfter. But, as for the knack of Preaching, as they call it, that is such a very easie attainment, that he is counted dull to purpose that is not able at a very small warning, to fasten upon any Text of Scripture; and to tear and tumble it till the Glass be out. Many, I know very well, are forced to discontinue, having neither Stock of their own, nor Friends to maintain them in the University. But whereas a Man's Profession and Employment in this World, is very much in his own, or in the Choice of such who are most nearly concerned for him: He therefore that foresees that he is not likely to have the advantage of a continued Education, he had much better Commit himself to an approved of Cocker or Tinker, wherein he may be duly respected according to his Office and Condition of Life, than to be only a disesteemed *Pettifogger* or *Empirick* in Divinity.

By this time, Sir, I hope you begin
to

to consider, what a great disadvantage it has been to the Church and Religion, the meer ventures and inconsiderate determining of Youths to the Profession of Learning.

There is still one thing by a very few at all minded, that ought also not to be overlooked; and that is, a good Constitution, and Health of Body. And therefore discreet and wise Physicians ought also to be consulted, before an absolute Resolve be made to live the life of the Learned. For he that has strength enough to buy and bargain, may be of a very unfit habit of body to fit still so much, as in general is requisite, to a competent degree of Learning: For although reading and thinking, breaks neither Legs nor Arms, yet certainly there is nothing that so flags the Spirits, disorders the Blood, and enfeebles the whole Body of Man, as intense Studies. As for him that rives Blocks, or carries Packs, there is no great Expence of Parts, no Anxiety of Mind, no great Intellectual

lectual Pensiveness : Let him but wipe his Forehead: and he is perfectly recovered. But he that has many Languages to remember; the Nature almost of the whole World to consult, many Histories, Fathers, and Councils to search into, if the Fabrick of his body be not strong and healthfull, you will soon find him as thin as *Metaphysicks*, and look as piercing as School subtlety. This, Sir, could not be conveniently omitted; not only, because many are very careless in this point, and at a venture determine their young Relations to Learning; but because, for the most part, if amongst many, there be but one of all the Family that is weak and sickly, that is languishing and consumptive, this of all the rest, as counted not fit for any course Employment, shall be pick'd out as a choice Vessel for the Church: Whereas most evidently, he is much more able to dig daily in the Mines, than to sit cross-legg'd musing upon his Book.

I am

I am very sensible, how obvious it might be here to him, that, this so curious and severe inquiry, would much hinder the practise, and abate the flourishing of the Universities: As also, there has been several, and are still many living Creatures in the World, who whilst young, were of a very slow and meek apprehension, have yet afterward cleared up into a great briskness, and became Masters of much reason: And others there have been, who, although forced to a short continuance in the University, and that oft-times interrupted and unavoidable services have yet by singular care and industry, proved very famous in their Generation: and lastly, some also of very feeble and crasie Constitutions in their Childhood, have out-studied their distempers and have become very healthful, and serviceable in the Church.

As for the flourishing, Sir, of the Universities; what has been before said, aims not in the least at Gentle-
men

men, whose coming thither is chiefly for the hopes of single improvement, and whose Estates do free them from the necessity of making a gain of *Arts* and *Sciences*; but only at such as intend to make Learning their Profession, as well as Accomplishment: So that our Schools may be still as full of Flourishings, of fine Cloaths, rich Gowns, and future Benefactors, as ever. And suppose we do imagine, as it is not necessary we should, that the number should be a little lessen'd; this surely will not abate the true splendour of an University, in any Man's opinion, but his, who reckons the flourishing thereof, rather from the multitude of meer Gowns, than from the Ingenuity and Learning of those that wear them; no more than we have reason to count the flourishing of the Church, from that vast number of People that crowd into Holy Orders, rather than from those Learned and useful Persons that defend her Truths and manifest her Ways.

But

But, I say, I do not see any perfect necessity, that our Schools should hereupon be thinn'd and less frequented; having said nothing against the Multitude, but the indiscreet Choice. If therefore, instead of such either of inferior parts, or a feeble Constitution, or of unable Friends, there were pick'd out those that were of a tolerable Ingenuity, of a study-bearing Body, and had good hopes of being continued; as hence there is nothing to hinder our Universities from being full, so likewise from being of great Credit and Learning.

Not to deny then, but that now, and then there has been, a Lad of very submissive parts, and perhaps no great share of time allowed him for his Studies, who hath proved beyond all expectation, brave and glorious: Yet surely we are not to over-reckon this so rare to hit, as to think that one such proving Lad, should make recompense and satisfaction

faction for those many weak ones (as the common people love to phrase them) that are in the Church. And that no care ought to be taken, no choice made, no Maintenance provided or considered, because now and then in an Age, one miraculously beyond all hopes, proves learned and useful, is a practice, whereby never greater Mischiefs, and disesteem has been brought upon the Clergy.

I have in short, Sir, run over what seemed to me the first Occasions of that small learning, that is to be found amongst some of the Clergy. I shall now pass from Schooling to the Universities.

I am not so unmindful of that Devotion which I owe to those places, nor of that great esteem I profess to have of the Guides and Governours thereof, as to go about to prescribe new Forms and Schemes of Education, where Wisdom has laid her Top-stone. Neither shall I here examine which Philosophy, the old
or

or new, makes the best Sermons ; it is hard to say that Exhortations can be to no purpose, if the Preacher believes that the Earth turns round : Or, that his Reproofs can take no effect, unless he will suppose a *Vacuum*. There has been good Sermons, no question, made in the days of *Materia Prima*, and *Occult Qualities* : And there is doubtless, still good Discourses now under the Reign of *Atoms*.

There is but two things wherein I count the Clergy chiefly concerned (as to University Improvements) that at present I shall venture to make Inquiry into.

And the first is this; Whether or no it were not highly useful (especially for the Clergy, who are supposed to speak *English* to the people) that *English* Exercises were imposed upon Lads, if not in publick Schools, yet at least privately. Not, but that I am abundantly satisfied that *Latin*, O *Latin* ! 'tis the all in all, and the very cream of the Jest: As also, that Oratory is the same in all Languages : The

D

same

same Rules being observed, the same Method, the same Arguments and Arts of perswasion; But yet it seems somewhat beyond the reach of ordinary Youth, so to apprehend those general Laws, as to make a just and allowable use of them in all Languages, unless exercised particularly in them. Now, we know, the Language that the very learned part of this nation must trust to live by, unless it be to make a Bond, or prescribe a Purge (which possibly may not oblige or work so well in any other Language as *Latin*) is the *English*. And after a Lad has taken his leave of Madam University, God bless him, he is not likely to deal afterward with much *Latin*; unless it be to check a Sermon, or to say a *Salveto* to some travelling *Dominatio Vestra*. Neither is it enough to say, that the *English* is the Language with which we are swaddled and rock'd asleep, and therefore there needs none of this artificial and superadded care. For there be those that speak very well

well, plainly, and to the purpose, and yet write most pernicious and phantastical stuff. Thinking, that whatsoever is written must be more than ordinary, must be beyond the gulf of common speech, must savour of Reading and Learning, though it be altogether needless, and perfectly ridiculous.

Neither ought we to suppose it sufficient, that English Books be frequently read, because there be of all sorts good and bad (and the worst are likely to be admired by Youth more than the best) unless Exercises be required of Eads, whereby it may be guessed what their judgement is, where they may be mistaken, and what Authors they propound to themselves for imitation. For by this means they may be corrected and advised early, according as occasion shall require : Which if not done, their ill stile will be so confirmed, their improprieties of speech will become so natural, that it will be a very hard matter to stir or alter their fashion of

Writing. It is very curious to observe, what delicate Letters your young Students write after they have got a little smack of University Learning! In what elaborate heights, and tossing nonsense will they greet a right-down *English* Father, or Country Friend! If there be a plain word in it, and such as is used at home, this taunts not, say they, of Education among Philosophers, and it is counted damnable Duncery and want of Phansie: because, *Your loving Friend*, or *Humble Servant*, is a common-phrase in Country-Letters; therefore the young *Epistler* is *Tours to the Antipodes*, or at least to the *Centre of the Earth*; and because ordinary Folks love and respect you, therefore you are to him the *Pole Star*, a *Jacob's Staff*, a *Load-stone*, and a *Damask Rose*.

And the misery of it is, this pernicious accustom'd way of expression, does not only oft-times go along with'em to their Benefice, but accompanies them to the very Grave: And
for

for the most part an ordinary Cheef-monger or Plum-seller, that scarce ever heard of an University, shall write much better sense, and more to the purpose than these young Philosophers, who injudiciously hunting only for great words, make themselves learnedly ridiculous.

Neither can it be easily apprehended, how the use of *English Exercises* should any ways hinder the improvement in the *Latin* Tongue; but rather be much to its advantage: And this may be easily believed, considering what dainty stuff is usually produced for a *Latin* Entertainment. Chicken-broth is not thinner than that which is commonly offered for a piece of most pleading and convincing sense. For, I'll but suppose an Academick Youngster to be put upon a *Latin* Oration: Away he goes presently to his Magazine of collected *Phrases*; he picks out all the *Glistenings* he can find; he haies in all *Proverbs*, *Flowers*, *Poetical Snaps*, Tales out of the *Dictionary*, or else

ready *Latine* to his hand, out of *Lat*
softness. This done, he comes to the
 end of the Table, and having made
 a Submissive Beg, and a little admir'd
 the number, and understanding coun-
 tenances of his Auditors (let the sub-
 ject be what it will) he falls presently
 into a most lamentable complaint of
 his *insufficiency* and *senility*. That he
poor thing, hath no acquaintance with
 above a *Life and a half*, and that he
 never drank *globe* *stap* of *Helicon*;
 and you have put him here upon such a
 task: perhaps the business is only,
 which is the noblest Creature, a Flea
 or a Louse) that would much better sit
 some old fokes at Parnassus, than his
sipping *unexpens'd* *Bladdership*. *Alas*;
poor Child! he is sorry at the very soul
 that he has no better speech, and won-
 ders in his heart, that you will lose so
 much time as to hear him: For he has
 neither Squibs nor Fireworks, Stars
 nor Glories; the curs'd Carrier lost his
 best Book of Phrases, and the malici-
 ous Mice and Rats eat up all his Pearls
 and golden Sentences: Then he
 tickles

tickles over a little the skirts of the Business: By and by, for a similitude from the *Sun* or *Moon*; or if they be not at leisure, from the *grey ey'd Morn*, a *shady grove*, or a *purling stream*: This done, he tells you, that *Bernaby-bright* would be much too short for him to tell you all that he could say; and so fearing he should break the thread of your patience, he concludes.

Now it seems, Sir, very probable, that if Lads did but first of all determine in *English*, what they intend to say in *Latin*, they would of themselves soon discern the triflingness of such Apologies, the pitifulness of their matter, and the impertinency of their Tales and Phantries, and would according to their subject, age, and parts, offer that which would be much more manly, and tolerable sense. And if I may tell you, Sir, what I really think, most of that ridiculousness, phantastical Phrases, harsh and sometimes blasphemous Metaphors, abundantly foppish Similitudes, childish and em-

pry Transitions, and the like, so commonly uttered out of Pulpits, and so fatally redounding to the discredit of the Clergy, may in a great measure be charg'd upon the want of that which we have here so much contended for.

The second Iniquity that may be made, is this: Whether or no punning, quibbling, and that which they call jockeying, and such other delicacies of Wit, highly admired in some Academick Exercises, might not be very conveniently omitted? For one may desire but to know this one thing: In what profession shall that sort of Wit prove of advantage? As for *Law*, where nothing but the most reaching subtilty, and the closest arguing is allowed of, it is not to be imagined, that blending now and then a piece of a dry Verse, and wreathing here and there an old *Latin* Saying into a dismal Jingle, should give Title to an Estate, or clear out an obscure Evidence. And as little serviceable can
it

acbe to *Physick*, which is made up of
 severe Reason, and well tryed Ex-
 periments. And as for *Divinity*, in
 this place I shall say no more, but
 that those usually that have been
 Rope-dancers in the Schools, oft-
 times prove *Fack-puddings* in the
 Pulpit. For he that in his Youth
 has allowed himself this liberty of
 Academick Wit, by this means he
 has usually so thinn'd his judgment,
 becomes so prejudiced against sober
 sence, and so altogether disposed to
 trifling and jingling: that so soon
 as he gets hold of a Text, he pre-
 sently thinks that he has catch'd one
 of his old School-questions; and so
 falls a flinging it out of one hand in-
 to another, tossing it this way and
 that; lets it run a little upon the
 line, then *tanutus*, *high jingo*, come
 again; here catching at a word,
 there lie nibbling and sucking at an
and, a *by*, a *quis* or a *quid*, a *sic* and
 a *fiat*; and thus minces the Text so
 small, that his Parishoners, untill he
 rendevouze it again, can scarce tell
 what's become of it.

But,

But, shall we debar Youth of such an innocent and harmless Recreation, of such a great quickner of Parts, and promoter of Sagacity? As for the first, its innocency of being allowed of for a time, I am so far from that persuasion, that from what has been before hinted, I count it perfectly contagious, and as a thing that for the most part infects the whole life, and influences upon most actions. For he that finds himself to have the right knack of letting off a Joke, and of pleasing the humsters, he is not only very hardly brought off from admiring those goodly applauses, and heavenly shouts, but it is ten to one if he directs not the whole bent of his Studies to such idle and contemptible Books, as shall only furnish him with Materials for a Laugh, and so neglects all that should inform his judgment and reason, and make him a Man of Use and Reputation in this World. And as for the pretence of making people sagacious, and pesti-

lently

lently witty: I shall only desire, that the nature of that kind of Wit may be considered, which will be found to depend upon some such fooleries as these: As first of all, the lucky ambiguity of some Word or Sentence. Oh! what a happiness is it, and how much does a youngster count himself beholden to the Stars, that should help him to such a taking Jest? And whereas there be so many thousand words in the world, and that he should luck up on the right one, that was so very much to his purpose, and that at the explosion made such a goodly report? Or else they rake *Lilly's Grammar*, and if they can but find two or three Letters of any Name in any of the Rules, or Examples of that good man's works, it is as very a piece of Wit, as any has pass'd in Town since the *King* came in. Oh! how the Fresh-men will skip to hear one of those lines well laugh'd at, that they have been so often yerke'd for? It is true, such things as these go for Wit
so

so long as they continue in *Latin*; but what dismally shrimp'd things would they appear, if turn'd into *English*. And if we search into what was or might be pretended, we shall find the advantages of *Latin* wit to be very small and slender, when it comes into the world. I mean not only amongst strict Philosophers, and men of meer Notions, or amongst all-damning and illiterate *Hectors*; but amongst those that are truly ingenious, and judicious masters of phanſie: We shall find, what a Quotation out of *Quæſiti*, an Axiom of Logick, a ſaying of a philoſopher, or the like, though manag'd with ſome quickneſs, and applyed with ſome ingenuity, whatever they did heretofore, will not in our days paſs, or be accepted for Wit. For we muſt know, that as we are now in an Age of great Philoſophers, and Men of Reason; ſo of great quickneſs and phanſie: And that *Greek* and *Latin* which heretofore, though never

ver so impertinently fetch'd in, was counted admirable, because it had a learned twang, yet now, such stuff being out of fashion, is esteemed but very bad company. For the world is now, especially in Discourse, for one Language, and he that has somewhat in his mind of *Greek* or *Latin*, is requested now a-days to be civil, and translate it into *English* for the benefit of the Company. And he that has made it his whole business, to accomplish himself for the applause of a company of Boys, School-masters, and the easiest of Country Divines, and has been shoulder'd out of the *Cock-pit* for his Wit; when he comes into the World, is the most likely person to be kick'd out of the Company, for his pedantry and over-weening opinion of himself. And, were it necessary, it is an easie matter to appeal to Wits both ancient and modern, that beyond all controversie have been sufficiently approved of, that never, I am confident, received
their

their improvements by employing their time in Puns and Quibbles. There is the prodigious *Lucian*, the great *Don* of *Mancha* and there is many now living Wits of our own, who never certainly were at all inspired from a *Tripus's*, *Terra filius's* or *Prevaricator's* Speech.

I have ventured, Sir, thus far, not to find fault with, but only to enquire into an ancient Custom or two of the Universities, wherein the Clergy seem to be a little concern'd, as to their Education there. I shall now look upon them as Beneficed, and consider their Preaching: wherein I pretend to give no Rules, having neither any Gift at it, nor Authority to do it; but only shall make some conjectures at those useless and ridiculous things, commonly uttered in Pulpits, that are generally disgusted, and are very apt to bring contempt upon the Preacher, and that Religion which he professes.

Amongst the first things that seem to be useless, may be reckon'd the high

high tossing and swaggering preaching; either mountinly eloquent, or profoundly learned. For there be a sort of Divines, who if they but happen of an unlucky hard word all the week, they think themselves not careful of their Flock; if they lay it not up till *Sunday*, and bestow it amongst them in their next preaching. Or, if they light upon some difficult and obscure Notion, which their curiosity inclines them to be better acquainted with, how useless soever, nothing so frequent as for them for a month or two months together, to tear and tumble this Doctrine, and the poor people once a week shall come and gaze upon them by the hour, until they preach themselves, as they think, into a right understanding.

Those that are inclinable to make these useless Speeches to the people, they do it, for the most part, upon one of these two considerations: Either out of simple phantastick Glory, and a great studiousness of being

being wonder'd at ; as if getting in-
 to the Pulpit were a kind of staging ;
 where nothing was to be considered ,
 but how much the Sermon takes ,
 and how much star'd at : or else they
 do this, to gain a respect , and reve-
 rence from their people ; who , say
 they , are to be puzzled now and then,
 and carried into the Clouds. For, if
 the Minister's words be such as the
 Constable uses , his matter plain and
 practical , such as come to the com-
 mon market , he may pass possibly
 for an honest well-meaning man ,
 but by no means for any Scholar ;
 whereas if he springs forth now and
 then in high raptures towards the
 uppermost Heavens , dashing here
 and there an all-confounding word ;
 if he soars aloft in unintelligible
 huffs , preaches points deep and my-
 stical , and delivers them as dark and
 phantastical , this is the way , say
 they , of being accounted a most able
 and learned Instructor.

Others there be , whose parts
 stand not so much towards tall
 words

words and lofty Notions, but consist in scattering up and down, and besprinkling all their Sermons with plenty of *Greek* and *Latin*. And because *S. Paul*, once or so, was pleased to make use of a little *Heathen Greek*; and that only, when he had occasion to discourse with some of the *Learned* ones; that well understood him, therefore must they needs bring in twenty Poets and Philosophers (if they can catch them) into an hours talk: Spreading themselves in abundance of *Greek* and *Latin*, to a Company perhaps of Farmers and shepherds. Neither will they rest there, but have at the *Hebrew* also; not contenting themselves to tell the people in general, that they have skill in the Text, and that the Exposition they offer agrees with the Original, but must swagger also over the poor Parishioners with the dreadful *Hebrew* it self, with their *Ben-Israel's*, *Ben-Manassés's*, and many more *Bens* that they are intimately acquainted with; where-

as there is nothing in the Church, nor near it by a Mile, that understands them, but God Almighty himself, whom it is supposed, they go not about to inform or satisfy.

This learned way of talking, though for the most part it is done merely out of ostentation, yet sometimes (which makes not the case much better) it is done in complement and civility to the all-wise Patron, or all-understanding *Justice of the Peace* in the Parish: Who, by the common Farmers of the Town, must be thought to understand the most intricate Notions, and the most difficult Languages. Now, what an admirable thing this is? Suppose there should be one or so in the whole Church that understands somewhat besides *English*, shall not I think that he understands that better? Must I out of Courtship to his Worship and Understanding, and because perhaps I am to dine with him, prate abundance of such stuff, which I must needs know no body understands, or that will

will be the better for it, but himself, and perhaps scarce he? This I say, because I certainly know several of that disposition, who, if they chance to have a man of any Learning or Understanding, more than the rest in the Parish, preach wholly at him, and level most of their discourses at his supposed capacity, and the rest of the good people shall have only a handsome gaze or view of the Parson. As if plain words, useful and intelligible instructions, were not as good for an Esquire, or one that is in Commission from the King, as for him that holds the Plough, or mends Hedges.

Certainly he that considers the design of his Office, and has a Conscience answerable to that holy undertaking, must needs conceive himself engaged, not only to mind this or that accomplished or well-dressed Person, but must have an universal care and regard of all his Parish. And as he must think himself bound not only to visit Down beds, and

filken Curtains, but also flocks and
 straw, if there be need: So ought
 his care to be as large to instruct the
 poor, the weak and despicable part
 of his Parish, as those that sit in the
 best Pews. He that does otherwise,
 thinks not at all of a Man's Soul, but
 only accomodates himself to fine
 Cloaths, an abundance of Ribbons,
 and the higest seat in the Church:
 Not thinking, that it will be as much
 to his reward in the next World,
 by sober advice, care and instructi-
 on, to have saved one that takes
 Collection, as him that is able to re-
 lieve half the Town. It is very
 plain, that neither our *Saviour*,
 when he was upon Earth and taught
 the World, made any such distinction
 in his discourses: What more intel-
 ligible to all man-kind, than his Ser-
 mon upon the Mount? Neither did
 the *Apostles* think of any such way:
 I wonder whom they take for a pat-
 tern? I will suppose once again, that
 the design of these Persons is to gain
 glory: And I will ask them; can
 there

there be any greater in the World than doing general good? To omit future reward: Was it not always esteemed of old, that correcting evil practices, reducing people that lived amiss, was much better than making a high rant about a Shittlecock, and talking *Tara-Tantaro* about a Feather? Or if they would be only admired, then would I gladly have them consider, what a thin and delicate kind of admiration is likely to be produced, by that which is not at all understood? Certainly that man that has a design of building up to himself real Fame in good earnest, by things well laid and spoken, his way to effect it, is not by talking staringly, and casting a mist before the peoples eyes, but by offering such things by which he may be esteemed with knowledge and understanding.

Thus far concerning hard words, high motions, and unprofitable quotations out of learned Languages. I shall now consider such things as are

ridiculous, that serve for Chimney and Market-talk, after the Sermon be done; and that do cause more immediately the Preacher to be scorn'd and undervalued. I have no reason, Sir, to go about to determine what style or method is best for the improvement and advantage of all people: For I question not, but there has been as many several sorts of Preachers as Orators, and though very different, yet useful and commendable in their kind. *Tully* takes very deservedly with many, *Seneca* with others, and *Cato*, no question, said things wisely and well: So doubtless the same place of Scripture may by several be variously considered, and although their method and style be altogether different, yet they may all speak things very convenient for the people to know, and be advis'd of. But yet certainly what is most undoubtedly useless and empty, or what is judg'd absolutely ridiculous, not by this or that curious or squeamish *Auditor*, but by every Man

Man in the *Corporation* that understands but plain *English* and common sense, ought to be avoided. For all people are naturally born with such a judgement of true and allowable *Rhetorick*, that is, of what is decorous and convenient to be spoken, that whatever is grossly otherwise, is usually ungrateful, not only to the wise and skilful part of the Congregation, but shall seem also ridiculous to the very unlearned Tradesmen, and their young Apprentices. Amongst which, may be chiefly reckoned these following; harsh Metaphors, childish Similitudes, and ill applied Tales.

The first main thing, I say, that makes many Sermons so ridiculous, and the Preachers of them so much disparaged and undervalued, is an inconsiderate use of frightful Metaphors; which making such a remarkable impression upon the Ears, and leaving such a jarring twang behind them, are oft-times remember'd to the discredit of the Minister, as long as he con-

finues in the Parish. I have heard the very Children in the streets, and the little Boys close about the Fire, refresh themselves strangely, but with the repetition of a few of such far-fetch'd and odd-sounding Expressions: *Tully* therefore and *Cæsar*, the two greatest masters of *Roman* Eloquence, were very wary and sparing of that sort of Rhetorick: We may read many a page in their Works; before we meet with any of those Bears; and if you do light upon one or so, it shall not make your hair stand right up, or put you into a fit of Convulsion; but it shall be so soft, significant, and familiar, as if 'twere made for the very purpose. But as for the common sort of people that are addicted to this way of expression in their Discourses, away presently to both the *Indies*, rake Heaven and Earth, down to the bottom of the Sea, then tumble over all Arts and Sciences, ransack all Shops and Warehouses, spare neither Camp nor City, but that they will have them. So
fond

fond are such deceived-ones of these
 same gay words, that they count all
 Discourses empty, dull, and cloudy,
 unless bespangl'd with these Glitte-
 rings. Nay, so injudicious and im-
 pudent together, will they some-
 times be, that the *Almighty* himself is
 often in danger of being dishonoured
 by these indiscreet and horrid Meta-
 phor-Mongers: And when they thus
 Blaspheme the God of Heaven, by
 such unhallowed Expressions, to
 make amends, they'll put you in, an
As it were, forsooth, or *As I may so say*;
 that is, they will make bold to speak
 what they please concerning God
 himself, rather than omit what they
 judge, though never so false, to be
 witty: And then they come in hob-
 ling with their lame submission, and
 with their *Reverence be it spoken*. As
 if it were not much better to leave
 out what they foresee is likely to be
 interpreted for blasphemy, or at least
 great extravagancy, than to utter
 that, for which their own reason and
 Conscience tells them, they are
 bound

bound to lay in before-hand an excuse.

To which may be further subjoyn'd , That Metaphors though very apt and allowable, are intelligible but to some sorts of Men, of this or that kind of Life, of this or that Profession: For example: Perhaps one Gentleman's Metaphorical knack of Preaching comes of the Sea: And then we shall hear of nothing but *star-board* and *lar-board*, of *stems*, *sterns* and *fore-castles*, and such like Salt-water Language: So that one had need take a Voyage to *Smyna* or *Aleppo*, and very warily attend to all the Sailers terms, before I shall in the least understand my Teacher. Now, although such a Sermon may possibly do some good in a *Coast-Town*, yet upward into the Country, in an Inland Parish, it will do no more than *Syriack* or *Arabick*. Another he falls a fighting with his Text, and makes a Pitch'd Battle of it, dividing it into the *right wing* and *left wing*, then he *rears* it, *flanks* it,

it, *intrenches* it, *storms* it; then he musters all again, to see what word was lost, or lam'd in the Skirmish, and so falling on again with fresh valour, he fights backward and forward, charges through and through, Routs, Kills, Takes, and then, Gentlemen, *as you were*. Now to such of his Parish as have been in the late Wars, this is not very formidable; for they do but suppose themselves at *Naseby* or *Edg-hill*, and they are not much scared at his Doctrine: But as for others, who have not had such fighting opportunities, it is very lamentable to consider, how shivering they sit without understanding, till the Battle be over. Like instance might be easily given of many more Discourses, the Metaphorical phrasing whereof, depending upon peculiar Arts, Customs, Trades and Professions, makes them useful and intelligible onely to such who have been very well busied in such like Employments.

Another thing, Sir, that brings
great

great disrespect and mischief upon the Clergy, and that differs not much from what went immediately before, is their packing their Sermons so full of *similitudes*; which, all the World know, carry with them but very small force of Argument unless there be an exact Agreement, with that which is compared; of which there is very seldom any sufficient care taken. Besides, those that are addicted to this slender way of discourse, for the most part, do so weaken and enfeeble their judgement by contenting themselves to understand by Colours, Features, and Glimpses, that they perfectly omit all the more profitable searching into the nature and causes of things themselves. By which means it necessarily comes to pass, that what they undertake to prove and clear out to the Congregation, must needs be so faintly done; and with such little force of Argument, that the conviction or perswasion will last no longer in the Parishioners minds, than the warmth of those

Similitudes

Similitudes shall glow in their Phantasie. So that he that has either been instructed in some part of his Duty, or excited to the performance of the same, not by any judicious dependence of things, and lasting reason, but by such faint and toyish evidence; his understanding upon all occasions will be as apt to be misled as ever, and his affections as troublesome and ungovernable.

But they are not so unserviceable, as usually they are ridiculous; for People of the weakest parts are most commonly overborn with these fooleries; which together with the great difficulty of their being prudently mannag'd, must needs occasion them, for the most part, to be very trifling and childish. Especially, if we consider the choiceness of the Authors, out of which they are furnished: There is the never-to-be-commended-enough *Lycosthenes*; there is also the admirable Piece, called *the second Part of Wits Commonwealth* (I pray mind it, it is the second Part, not

not the first:) and there is besides a Book wholly consisting of Similitudes; applied and ready fitted to most preaching Subjects, for the help of young beginners, who sometimes will not make them his handsomely. 'Tis very well known, that such as are possess'd with admiration of such Eloquence, think that they are very much encourag'd in their way, by the Scripture it self: For, say they, did not our blessed *Saviour* himself use many Metaphors, and many Parables? And did not his Disciples, following his so excellent an example, do the like, and is not this, not only warrant enough, but near upon a command to us so far to do? If you please therefore we will see what our Saviour does in this case. In *S. Matthew* he tells his Disciples, that they are the salt of the Earth; that they are the Light of the world; that they are a City set on a Hill: Furthermore, he tells his Apostles that he sends them forth as Sheep in the midst of Wolves, and bids them there-

therefore, *be as wise as Serpents, and harmless as Doves.* Now, are not all these things plain and familiar, even almost to Children themselves, that can but taste and see; and to men of the lowest Education, and meanest Capacities?

I shall not here insist upon those special and admirable Reasons for which our Saviour made use of so many Parables: only thus much is needful to be said, namely, that they are very much mistaken, that from hence think themselves tolerated to turn all the world into frivolous and abominable Similitudes. As for our Saviour when he spoke a Parable, he was pleased to go no further than the Fields, the Sea-shore, a Garden, a Vineyard, or the like; which are things, without the knowledge whereof, scarce any man can be supposed to live in this world. But as for our Metaphorical and Similitude-men of the Pulpit, these things to them are too still and languid: they do not rattle
and

and rumble: These lie too near home, and within vulgar kenn: There is little on this side the Moon that will content them: Up presently to the *Primum-mobile*, and the trepidation of the Firmament: Dive into the Bowels and hid Treasures 'of' the Earth: Dispatch forthwith for *Peru* and *Jamaica*; a Town-bred or Countrey-bred Similitude, it is worth nothing! 'Tis reported of a Tree growing upon the bank of Euphrates, the great River Euphrates, that it brings forth an Apple, to the Eye very fair and tempting, but inwardly it is fill'd with nothing but useless and deceitful dust: even so, dust we are, and to dust we must all go. Now, what a lucky discovery was this, that a man's body should be so exactly like an Apple? And I will assure you, that this was not thought on till within these few years. And I am afraid too, he had a kind of a hint of this from another, who had formerly found out, that a man's Soul was like an Oyster; For says he, in his Prayer,

Our

Our souls are constantly gaping after thee, O Lord ; yea verily, our souls do gape, even as an Oyster gapeth. It seems pretty hard, at first sight, to bring into a Sermon all the Circles of the Globe, and all the frightful terms of Astronomy. But, I'll assure you, Sir, it is to be done, because it has been; But not by every Bungler and Text-divider, but by a man of great cunning and experience. There is a place in the Prophet Malachi, where it will do very neatly, and that is Chap. 4. vers. 2. But unto you that fear my name, shall the Sun of righteousness arise with healing in his Wings: From which words, in the first place, it plainly appears, that our Saviour passed through all the twelve Signs of the Zodiack: And more than that too, all proved by very apt and familiar places of Scripture. First then, our Saviour was in Aries; or else what means that of the Psalmist? The Mountains skipped like Rams, and the little Hills like Lambs. And again, that in the second

of the *Kings* ch. 3. v. 4. And Mesha King of Moab was a Sheep-master, and rendered unto the King of Israel an hundred thousand Lambs: and what follows? and an hundred thousand Rams, with the wool. Mind it; it was the King of Israel. In like manner was he in Taurus, Psal. 22, 12. Many Bulls have compassed me: Strong Bulls of Bashan have beset me round. They were not ordinary Bulls: They were compassing Bulls, they were besetting Bulls, they were strong Bashan Bulls. What need I speak of Gemini? Surely you cannot but remember Jacob and Esau, Gen. 25. 24. And when her days to be delivered were fulfilled, behold there were Twins in her womb. Or of Cancer? when as the Psalmist says so plainly: What ailed thee, O thou Sea, that thou fleddest? thou Jordan, that thou wast driven back? Nothing more plain. It were as ealie to shew the like in all the rest of the Signs: But instead of that, I shall rather chuse to make this one practical observation

fervation : That the Mercy of God
 to Mankind in sending his Son into
 the world, was a very *signal* mercy:
 it was a *Zodiacal* Mercy. I say it
 was truly *Zodiacal*: For *Christ* keeps
 within the *Tropicks* : He goes not
 out of the *Pale* of the Church. But
 yet he is not always at the same
 distance from a Believer : Some-
 times he withdraws himself in-
 to the *Apogæum* of doubt, sorrow, and
 despair, but then he comes again into
 the *Perigæum* of joy, content, and
 assurance : But as for *Heathens* and
Unbelievers, they are all *Artick* and
Antartick *Reprobates*. Now when
 such stuff as this (as sometimes it is)
 is vented in a poor Parish, where
 people can scarce tell what day of
 the month it is by the *Almanack*, how
 seasonable and savoury is it likely
 to be? It seems also not very easie,
 for a Man in his Sermon to learn his
 Parishioners how to dissolve Gold :
 of what and how the stuff is made.
 Now, to ring the Bells and call the
 people on purpose together, would

be but a blunt business; but to do it neatly, and when no body look'd for it, that's the rarity and art of it. Suppose then, that he takes for his Text that of *S. Matthew*, *Repent ye, for the Kingdom of God is at hand*. Now, tell me, Sir, do you not perceive the Gold to be in a dismal fear, to curl and quiver at the first reading of these words. It must come in thus: *The blots and blurs of your Sins must be taken out by the Aqua-fortis of your Tears: To which Aqua-fortis if you put a fifth part of Sal-Almoniack, and set them in a gentle heat, it makes Aqua-Regia, which dissolves Gold.* And now 'tis out. Wonderful are the things that are to be done by the helps of Metaphors and Similitudes! And I'll undertake, that with a little more pains and consideration, out of the very same words, he could have taught the people how to make Cuffards, Marmalade, or to stew Prunes. But pray, why the *Aqua-fortis* of Tears? For, if it so falls out, that

that there should chance to be neither *Apothecary* nor *Druggist* at Church, There's an excellent Jest wholly lost. Now had he been so considerate, as to have laid his Wit in some more common and intelligible Material: For example, had he said that the *blots of Sin*, will be easily taken out by the *Soap of sorrow*, and the *Fullers-Earth of Contrition*; then possibly the Parson and the people might all have admired one another. For there be many a Goodwife that understands very well all the intrigues of Pepper, Salt, and Vinegar, who knows not any thing of the all-powerfulness of *Aqua-fortis*, how that it is such a spot-removing Liquor. I cannot but consider with what Understanding the people sighed and cryed, when the Minister made for them this Metaphysical Confession: *Omnipotent all; Thou art only: Because thou art All, and because thou only art: as for us, we are not, but we seem to be; and only seem to be, because we are not; for we be but Mites of Entity, and*

Crumbs of something ; and so on : As if a company of Country People were bound to understand Suarez, and all the School-Divines.

And as some are very high and learned in their attempts ; so others there be who are of somewhat too mean and dirty imaginations : Such was he, who goes by the name of *Parson Slip-stocking* : Who preaching about the Grace and Assistance of God , and that of our selves we are able to do nothing ; advised his Beloved to take him in this plain Similitude. *A Father calls his Child to him, saying, Child pull off this Stocking : The Child mightily joyful , that, it should pull off Father's Stocking, takes hold of the Stocking, and tugs and pulls , and sweats, but to no purpose ; for Stocking stirs not , for it is but a child that pulls ; Then the Father bids the child to rest a little, and try again ; so then the Child sets on again , tugs again , and pulls again , and sweats again, but no Stocking comes ; for Child is but Child.*
Then

Then at last the Father, taking pity upon his Child, puts his hand behind, and slips down the Stocking, and off comes the Stocking: Then how does the Child rejoyce? For child hath pull'd off Father's Stocking. Alas, poor Child! it was not child's strength, it was not child's sweating, that got off the Stocking, but yet it was the Father's hand behind, that slip'd down the Stocking. Even so——Not much unlike to this was he; that preaching about the Sacrament and Faith, makes Christ a Shop-keeper; telling you, that Christ is a Treasury of all Wares and Commodities: And thereupon, opening his wide throat, cries aloud, Good People, what do you lack? what do you buy? Will you buy any Balm of Gilead, any eye-salve, any Mirrh, Aloes or Cassia? Shall I fit you with a robe of righteousness, or with a white Garment? See here! what is it you want? Here's a very choice Armory: shall I shew you an Helmet of Salvation, a Shield or a Breast-plate of Faith? Or will you

please to walk in, and see some precious stones? a Jasper, a Saphyre, or a Chalcedonit? Speak, what do you buy? Now for my part, I must needs say, and I much phansie I speak the mind of thousands, that it had been much better for such an imprudent and ridiculous Bawler, as this, to have been condemn'd to have cryed Oysters or Brooms, than to discredit, after this unsanctified rate, his Profession and our Religion.

It would be an endless thing, Sir, to count up to you all the Follies, for an hundred years last past, that have been Preached and Printed of this kind. But yet I cannot omit that of the famous *Divine*, in his time, who advising the people in days of danger to run unto the Lord, tells them, *that they cannot go to the Lord, much less run without feet: There be therefore two feet to run to the Lord, Faith and Prayer: 'Tis plain that Faith is a foot, for by Faith we stand, 2 Cor. 1. 24. therefore by Faith we must run to the Lord who is faithful.*

faithful. The second is Prayer, a spiritual Leg to bear us thither: Now, that Prayer is a spiritual Leg, appears from several Places of Scripture; as from that of Jonah, speaking of coming, chap. 2. vers. 7. And my Prayer came unto thy holy Temple: And likewise from that of the Apostle, who says, Heb. 4. 16. Let us therefore go unto the Throne of Grace: Both intimating, that Prayer is the spiritual Leg, there being no coming nor going to the Lord without the Leg of Prayer. He further adds: Now, that these feet may be able to bear us thither, we must put on the Hose of Faith; for the Apostle says, our feet must be shod with the preparation of the Gospel of peace. The truth of it is, the Author is somewhat obscure: For, at first, Faith was a Foot; and by and by it is a Hose; and at last it proves a Shoe. If he had pleased, he could have made it any thing.

Neither can I let pass that of a latter Author: who telling us, *It is Goodness*

Goodness by which we must ascend to Heaven; and that Goodness is the Milky way to Jupiter's Pallace; could not rest here, but must tell us further, that to strengthen us in our journey, we must not take morning milk, but some morning Meditations; fearing, I suppose, lest some people should mistake, and think to go to Heaven by eating now and then a Mess of Morning Milk, because the way was Milky.

Neither ought that to be omitted, not long since Printed, upon those words of *S. John, These things I write unto you, that you sin not.* The Observation is, that it is the purpose of the Scripture to drive men from Sin. *These Scriptures contain Doctrines, Precepts, Promises, Threatnings and Histories.* Now, says he, take these five smooth stones, and put them into the scrip of the Heart, and throw them with the Sling of Faith, by the hand of a strong Resolution, against the forehead of Sin, and we shall see it, like Goliath, fall before us.

But

But I shall not trouble you any further upon this subject; but, if you have a mind to hear any more of this stuff, I shall refer you to the learned and judicious Author of the *Friendly Debates*; who particularly has at large discovered the intolerable fooleries of this way of talking. I shall only add thus much; that such as go about to fetch blood into their pale and lean discourses, by the help of their brisk and sparkling Similitudes, ought well to consider whether their Similitudes be true. I am confident, Sir, you have heard it many and many a time (or if need be, I can shew you't in a Book) that when the Preacher happens to talk, how that the things here below will not satisfy the mind of man; then comes in, *the round world, which cannot fill the triangular heart of man*: Whereas every Butcher knows, that the heart is no more triangular, than an ordinary Pear, or a child's Top: But because *Triangular* is a hard word, and perhaps
a Jest,

a Jest, therefore people have stoln it one from another, these two or three hundred years. And, for ought I know, much longer; for I cannot direct to the first Inventer of the phanſie.

In like manner they are to consider, what things either in the Heaven, or belonging to the Earth, have been found out by experience to contradict what has been formerly allow'd of. Thus, because some ancient *Astronomers* had observ'd, that both the Distances, as well as the Revolutions of the Planets, were in some proportion or harmony one to another; therefore people that abound more with imagination than skill, presently phanſi'd the *Moon*, *Mercury* and *Venus* to be a kind of Violins or Trebles to *Jupiter* and *Saturn*; and that the *Sun* and *Mars* supply'd the room of Tenors; the *Primum mobile* running Division all the time. So that one could scarce hear a Sermon, but they must give you a touch of the *Harmony*

mony of the Spheres. - Thus, Sir, you shall have 'm take that of St. *Paul*, about *Faith*, *Hope* and *Charity*; and instead of a sober instructing the People in those eminent and excellent Graces, they shall only ring you over a few changes upon the three words: crying, *Faith*, *Hope* and *Charity*; *Hope*, *Faith* and *Charity*; and so on, And when they have done their Peal, they shall tell you, that *this is much better than the Harmony of the Spheres.*

At other times I have heard a long Chyming only between two words; as suppose *Divinity* and *Phylosophy*, or *Revelation* and *Reason*; setting forth with *Revelation* first: *Revelation* is a Lady, *Reason* an Handmaid. *Revelation's* the Esquire: *Reason* the Page. *Revelation's* the Sun: *Reason's* but the Moon. *Revelation* is Manna: *Reason's* but an Acorn. *Revelation*, a Wedge of Gold: *Reason* a small piece of Silver. Then by and by *Reason* gets it and leads it away, *Reason* indeed is very good; but *Revelation* is much better.

Reason

Reason is Counsellor ; but Revelation is the Law-giver. Reason is a Candle ; but Revelation is the Snuffer. Certainly those People are possess'd with a very great degree of dulness, who living under the means of such enlightning Preaching, should not be mightily settled in the right Notion, and true bounds of Faith and Reason.

Not less ably, me-thought, was the difference between the old Covenant and New, lately determined. *The Old Covenant was of Works; the New Covenant of Faith. The Old Covenant was by Moses; the New by Christ. The Old was heretofore; the New afterwards. The Old was first; the New was second. Old things are passed away; behold all things are become new.* And so the business was very fundamentally done.

I shall say no more upon this subject but this one thing, which relates to what was said a little before. He that has got a set of Similitudes, calculated according to the old Philosophy, and *Ptolomy's* Systeme of the World, must burn his commonplace-

place-Book , and go a gleaning for new ones: It being now adays much more gentile and warrantable, to take a Similitude from the *Man* in the *Moon* , then from *solid* Orbs: For though few people do absolutely believe that there is any such *Eminent Person* there, yet the thing is possible, whereas the other is not.

I have now done, Sir, with that imprudent way of speaking, by Metaphor and Similitude. There be many other things commonly spoken out of the Pulpit, that are much to the disadvantage , and discredit of the Clergy , that ought also to be briefly hinted. And that I may the better light upon them, I shall observe their common method of Preaching.

Before the Text be divided, a *Preface* is to be made: And it is a great chance, if, first of all, the Minister does not make his Text to be like something or other. For Example: One he tells you, *And now (methinks) my Text , like an Ingenious Picture*

Picture, looks upon all here present ; in which both Nobles and People may behold their sin and danger represented. This was a Text out of Hosea. Now, had it been out of any other place of the Bible, the Gentleman was sufficiently resolv'd, to make it like an ingenious Picture. Another taking (perhaps) the very same words, says, I might compare my Text to the Mountains of Bether, where the Lord disports himself as a young hart, or a pleasant Roe amongst the Spices. Another Man's Text is like the Rod of Moses, to divide the Waves of Sorrow ; or, like the mantle of Elijah, to restrain the swelling floods of Grief. Another gets to his Text thus ; As Solomon went up six steps to come to the great Throne of Ivory ; so must I ascend six degrees to come the high top-meaning of my Text. Another thus : As Deborah arose and went with Barack to Kadesh ; so, if you will go along with him, and call in at the third Verse of the Chapter, he will shew you the meaning of his Text.

Another

Another he phancies his Text to be extraordinarily like to an *Orchard of Pomegranates*; or like *Saint Matthew, sitting at the Receipt of Custom*; or like the *Dove that Noah sent out of the Ark*. I believe there are above forty places of Scripture that have been like *Rachel and Leah*: and there is one in *Genesis*, as I well remember; that is like a pair of *Compasses straddling*: And if I be not much mistaken, there is one somewhere else, that is like a man going to *Jericho*.

Now, Sir, having thus made the way to the Text, as smooth and plain as any thing; with a *Preface* perhaps from *Adam*; though his business lie at the other end of the *Bible*: In the next place, he comes to divide the Text.

— *Hic Labor, hoc Opus.*

Per varios casus, per tot discrimina rerum.

Silvestrem tenui—

Now come off the Gloves, and the
G Hands

Hands being wellchafed, he shrinks up his shoulders, and stretches forth himself as if he were going to cleave a Bullock's head, or rive the Body of an Oak. But we must observe, that there is a great difference of Texts. For all Texts come not asunder alike: For sometimes the words *naturally fall* asunder; sometimes they *drop* asunder; sometimes they *melt*; sometimes they *untwist*; and there be some words so willing to be parted, that they *divide themselves*, to the great ease and rejoycing of the Minister. But if they will not easily come in pieces, then he falls to hacking and hewing, as if he would make all fly into shivers. The truth of it is, I have known, now and then, some knotty Texts, that have been divided seven or eight times over, before they could make them *split* handsomely, according to their mind.

But then comes the joy of joys, when the parts *jingle*, or begin with the same letter; and especially if in *Latin*. O how

how it tickled the *Divider*, when he had got his Text into those two excellent Branches ; *Accusatio vera : Comminatio severa*. A charge full of verity : A discharge full of severity : And I'll warrant you that did not please a little , *viz.* there is in the words *duplex miraculum ; miraculum in modo ; and miraculum in modo*. But the luckiest that I have met withal, both for wit and keeping the letter, is upon those words of St. *Matthew*. 12. 43, 44, 45. *When the unclean spirit is gone out of a Man, he walketh through dry places, seeking rest, and finding none : Then he saith, I will return, &c.* In which words all these strange things were found out. First, there was a *Captain* and a *Castle*. Do ye see , Sir, the same letter ? Then there was and *ingress*, and *egress* ; and a *regress* or *reingress*. Then there was *unroosting* and *unresting*. Then there was *number* and *name*, *manner* and *measure*, *trouble* and *trial*, *resolution* and *revolution*, *assaults* and *assassination*, *voidness* and *vacuity*. This

was done at the same time, by the same Man: But, to confess the truth of it, 'twas a good long Text, and so he had the greater advantage,

But for a short Text, that certainly was the greatest *break* that ever was; which was occasioned from those words of S. Luke 23. 28. *Weep not for me, weep for your selves*; or, as some read it, *but weep for your selves*. It is a plain case, Sir, here's but eight words, and the business was so cunningly ordered, that there sprung out eight parts: *Here are*, says the Doctor, *eight words, and eight parts*. 1. *Weep not*. 2. *but weep*. 3. *Weep not, but weep*. 4. *Weep for me*. 5. *For your selves*. 6. *For me, for your selves*. 7. *Weep not for me*. 8. *But weep for your selves*. That is to say: *North, North and by East. North North East, North East and by North, North East, North East and by East, East North East, East and by North, East* — Now it seems not very easie to determine which has obliged the World, he that found out the *Compass* or he that divided the
fore-

forementioned Text: But I suppose the cracks will go generally upon the *Dofors* side; by reason what he did, was done by undoubted Art, and absolute Industry; but as for the other, the common report is, that it was found out by mere foolish fortune. Well, let it go how it will, questionless, they will be both famous in their way, and honourably mentioned to Posterity.

Neither ought he to be altogether slighted who take that of *Gen. 48. 2.* for his Text, *viz. And one told Jacob, and said, Behold, thy Son Joseph cometh unto thee;* presently perceived, and made it out to the People, that *his Text was a spiritual Dial.* For, says he, *here be in my Text twelve words, which do plainly represent the twelve hours. Twelve words: And one told Jacob, and said, Thy son Joseph cometh unto thee. And here is, besides Behold, which is the Hand of the Dial, that turns and points at every word in the Text. And one told Jacob, and said, Behold thy Son Joseph*

cometh unto thee. For it is not said, Behold Jacob or Behold Joseph: But it is, and one told Jacob, and said, Behold, thy son Joseph cometh unto thee. That is to say: Behold And. Behold one. Behold told. Behold Jacob. again Behold And. Behold said. (And also:) Behold. Behold, &c. Which is the reason that the word Behold is placed in the middle of the other twelve words, indifferently pointing at each word.

Now as it needs must be one of the Clock, before it can be Two or Three; so I shall handle this word And the first word in the Text, before I meddle with the following. And one told Jacob: This word And is but a Particle, and a small one: but small things are not to be despised: S. Mat. 18. 10. Take heed that you despise not one of these little ones. For this And is as the Tacks and Loops amongst the Curtains of the Tabernacle. The Tacks put into the Loops did couple the Curtains of the Tent, and sew the Tent together: So this particle And being put into the Loops

Loops of the words immediately before the Text; does couple the Text to the foregoing Verse, and sews them close together.

I shall not trouble you, Sir, with the rest, being much after this witty rate and to as much purpose. But we'll go on if you please, Sir, to the cunning *Observations, Doctrines, and Inferences*, that are commonly made and rais'd from places of Scripture.

One he takes that for his Text, *Psal. 68. 3. But let the righteous be glad.* From whence he raiseth this Doctrine, That there is a spirit of Singularity in the Saints of God. *But let the Righteous.* A Doctrine I'll warrant him, of his own raising, it being not very easie for any body to prevent him.

Another, he takes that of *Isai. 41. 14, 15. Fear not thou Worm Jacob, &c. thou shalt thresh the Mountains* — Whence he observes, That the Worm Jacob was a threshing Worm.

Another that of Gen. 44. 1. *And he commanded the Steward of the House, saying, Fill the mens sacks with food as much as they can carry: And makes his Note from the words; that great Sacks, and many Sacks, will hold more then few Sacks, and little ones. For look, says he, how they came prepared with Sacks and Beasts, so they were sent back with Corn: The greater and the more Sacks they had prepared, the more Corn they carry away; if they prepared but small Sacks, and a few, they had carried away the less: Verily and extraordinarily true.*

Another he falls upon that of Isa. 58. 5. *Is it such a Fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head like A Bulrush.* The observation is, that Repentance for an hour, or a day, is not worth a Bulrush. And there, I think, he hit the business.

But of these, Sir, I can shew you a whole Book-full, in a Treatise called *Flames and Discoveries*: consist-
ing

ing of very notable and extraordinary things, which the inquisitive *Author* had privately observed, and discovered, upon reading the *Evangelists*. As for example : Upon reading that of *S. Fohn*, chap. 2. vers. 15. *And when he had made a scourge of small Cords, he drove them all out of the Temple :* This prying *Divine* makes these Discoveries. *I discover*, says he, *in the first place, that in the Church or Temple, a scourge may be made. And when he had made a scourge. Secondly, that it may be made use on : He drove them all out of the Temple. And it was a great chance, that he had not discovered a third thing, and that is, that the scourge was made before it was made use of. Upon Mat. 4. 25. And there followed him great Multitudes of People from Galilee. I discover*, says he, *when Jesus prevails with us, we shall soon leave our Galilees. I discover also*, says he, *a great Miracle, viz. that the way after Jesus being straight, that such a multitude should follow him.*
Matth.

thee wheresoever thou goest. *At*
 [thou] shall be followed more than
 [that:] I will follow thee where-
 ever thou goest. And, in my opinion,
 that was not altogether amiss, upon
 S. Mat. 11. 2. Now when John had
 heard in the Prison the works of Christ,
 he sent two of his Disciples. Some
 also possibly may not dislike that up-
 on S. Luke 12. 35. Let your Loins be
 girded. I discover, says he, there
 must be a holy girding and trussing up
 for Heaven. But I shall end all
 with that very politick one, that he
 makes upon S. Mat. 12. 47. Then one
 said unto him, Behold thy Mother and
 thy Brethren stand without, desiring
 to speak with thee. But he answered
 and said, Who is my Mother? and
 who are my Brethren? I discover now,
 says he, that Jesus is upon business.
 Doubtless, this was one of the great-
 est Discoverers of hidden Mysteries,
 and one of the most Pryers into spi-
 ritual Secrets, that ever the world
 was owner of. It was very well that
 he happened upon the godly Calling,
 and

and no secular Employment ; or else in good truth, down had they all gone , *Turk* , *Pope* , and *Emperour* ; for he would have discovered them one way or other, every Man.

Not much unlike to these wonderful Discoverers are they , who chusing to Preach upon some *Point in Divinity* , shall purposely avoid all such plain Texts, as might give them very just occasion to discourse upon their intended Subject , and shall pitch upon some other places of Scripture , which no creature in the world but themselves did ever imagine that which they offer to be therein designed. My meaning, Sir, is this : Suppose you have a mind to make a Sermon concerning *Episcopacy*, (as in the late times there was several occasions for it) you must by no means take any place of Scripture that proves or favours that kind of *Ecclesiastical Government* : For then the Plot will be discovered, and the people will say to themselves, we know where to find you,
you

you intend to preach about *Episcopacy*. But you must take that of the *Acts*, c. 16. v. 30. *Sirs, What must I do to be saved?* An absolute place for *Episcopacy*, that all former *Divines* had idely overlook'd: For, *Sirs*, being in the *Greek* *Κύριοι*, which is to say in true and strict translation, *Lords*, what more plain than that of old, *Episcopacy* was not only the acknowledg'd Government; but that *Bishops* were formerly *Peers* of the *Realm*, and so ought to sit in the *House of Lords*? Or, suppose that you have a mind to commend to your people *Kingly Government*; you must not take any place that is plainly to the purpose, but that of the *Evangelist*, *Seek first the Kingdom of God*. From which words the Doctrine will plainly be; *That Monarchy or Kingly Government is most according to the Mind of God*: For it is not said, *Seek the Parliament of God*, the *Army of God*, or the *Committee of Safety of God*; but it is, *Seek the Kingdom of God*. And who could

could expect less? Immediately after this the *King* came in, and the *Bishops* were restored. Again, Sir, because I would willingly be understood, Suppose you design to preach about *Election* and *Reprobation*: As for the eighth Chapter to the *Romans*, that's too too well known: But there's a little private place in the *Psalms* that will do the business as well, *Psal.* 90. 19. *In the multitude of my thoughts within me, thy comforts delight my Soul.* The Doctrine which naturally flows from the words, will be, *That amongst the multitude of thoughts, there is a great thought of Election and Reprobation.* And then away with the point according as the Preacher is inclined. Or, suppose lastly, that you were not fully satisfied that *Pluralities* were lawful or convenient: May I be so bold, Sir, I pray what Text would you chuse, to preach upon against *Non-residents*? Certainly nothing ever was better pick'd than that of *S. Matth.* 1. 2, *Abraham begat Isaac.*

Isaac. A clear place against *Non-residents* : For had *Abraham* not resided, but discontinued from *Sarah* his Wife, he could never have begot *Isaac*.

But it is high time, Sir, to make an end of their Preaching, lest you be as much tired with the repetition of it, as the People were little benefited, when they heard it. I shall only mind you, Sir, of one thing more, and that is, the ridiculous, senseless and unintended use, which many of them make of *Concordances*. I shall give you but one instance of it, although I could furnish you with an hundred printed ones. The Text, Sir, is this, *Galat. 6. 15. For in Christ Jesus neither Circumcision, nor Uncircumcision availeth any thing, but a new Creature.* Now all the World know the meaning of this to be, that let a Man be of what Nation he will, *Jew* or *Gentile*, if he amends his life and walks according to the Gospel, he shall be accepted with God. But this is not the way that pleases them:
They

They must bring into the Sermon, to no purpose at all, a vast heap of places of Scripture (which the *Concordance* will furnish them with) where the word *new* is mentioned : and the Observation must be, That *God is for new things ; God is for a new Creature.* *S. John 19, 41. Now in the place where he was Crucified, there was a Garden ; and in the Garden a new Sepulchre, wherein was never man yet laid ; there laid they Jesus :* And again : *St. Mark 16. 17. Christ tells his Disciples, That they that are true Believers, shall cast out Devils, and speak with new Tongues :* And likewise the Prophet teaches us, *Isa. 42. 10. Sing unto the Lord a new Song, and his praise unto the end of the Earth.* Whence it is plain, that *Christ is not for old things ; he is not for an old Sepulchre ; he is not for old Tongues ; he is not for an old Song ; he is not for the Old Creature ; Christ is for the new Creature : Circumcision and Uncircumcision availeth nothing, but the new Creature.* And what do we read concerning

H

Sampson,

Sampson, Judg. 15. 15. Is it not, that he slew a thousand of the Philistines with one new Jaw-bone ? An old one might have killed its tens, its twenties, its hundreds ; but it must be a new Jaw-bone that's able to kill a thousand. God is for the new Creature.

But may not some say, is God altogether for new things ? How comes it about then that the Prophet says, *Isa. 1. 13. 14. Bring no more vain oblations, &c. your New-Moons and your appointed Feasts my Soul hateth ?* And again, what means that, *Dent. 32. 17, 19. They sacrificed unto Devils ; and to New-Gods, whom they knew not ; to New Gods, that came newly up : And when the Lord saw it he abhorred them ?* To which I answer ; that God indeed is not for *New-Moons*, nor for *New-Gods* ; but, excepting *Moons* and *Gods*, he is for new things : God is for the *New-Creature*.

It is possible, Sir, that some-body, besides your self, may be so vain as to read this Letter ; and they may perhaps tell you, that there be no such
filly

illy and useless people as I have described; and if there be, there be not above two or three in a County; or should there be more, it is no such complaining matter, seeing that the same happens in other Professions, in *Law* and *Physick*: In both which there be many a contemptible Creature.

Such therefore as these may be pleased to know, that if there had been need, I could have told them either the *Book* and very *Page*, almost of all that has been spoken about Preaching; or else the *when* and *where*, and the *Person* that Preached it.

As to the second, *viz.* That the Clergy are all mightily furnish'd with Learning and Prudence, except ten, twenty or so; I shall not say any thing my self, because a very great *Scholar* of our Nation shall speak for me, who tells us, *That such Preaching as is usual, is a hindrance of Salvation, rather than the means to it.* And what he intends by *usual*, I shall not here go about to explain.

As to the last, I shall also in short answer : That if the advancement of true Religion, and the eternal Salvation of a Man, were no more considerable than the health of the Body, and the security of his Estate, we need not be more solicitous about the Learning and Prudence of the *Clergy*, than of the *Lawyers* and *Physicians* : But being we believe it to be otherwise, surely we ought to be more concern'd for the Reputation, and Success, of the one than of the other.

I come now, Sir, to the second Part that was designed, *viz.* the *Poverty* of some of the *Clergy* : By whose mean condition, their sacred Profession is much disparaged, and their Doctrine undervalued.

What large provisions of old, God was pleased to make for the *Priesthood*, and upon what reasons, is easily seen to any one that looks but into the *Bible*. The *Levites*, it is true, were left out in the Division of the Inheritance ; not to their loss but to
their

their great temporal advantage: for whereas, had they been common sharers with the rest, a twelfth part only would have been their just allowance, God was pleased to settle upon them a Tenth; and that without any trouble or charge of Tillage: Which made their portion much more considerable than the rest.

And as this provision was very bountiful, so the reasons, no question, were very divine and substantial: Which seem chiefly to be these two.

First, that the *Priesthood* might be altogether at leisure for the service of God, and that they of that Holy Order might not be distracted with the cares of the World, and interrupted by every Neighbour's Horse or Cow, that breaks their hedges or shackles their Corn: But, that living a kind of spirituallife, and being removed a little from all worldly affairs, they might always be fit to receive holy Inspirations, and always ready to search out the mind of God, and to advise and direct the People

therein. Not, as if this divine exemption of them from the common troubles and cares of this life, was intended as an opportunity of Luxury and Laziness, for certainly there is a labour besides digging: And there is a true carefulness without following the Plough, and looking after their Cattel. And such was the Employment of those holy Men of old: their care and business was to please God, and to charge themselves with the welfare of all his People: Which thing he that does with a good and satisfied Conscience, I'll assure you, he has a task upon him, much beyond them that have for their care, their hundreds of Oxen and five hundreds of Sheep.

Another reason that this large allowance was made to the *Priests*, was, that they might be enabled to relieve the Poor, to entertain Strangers, and thereby to encourage People in the ways of Godliness: For they being in a peculiar manner the Servants of God, God was pleased to entrust in
their

their hands a portion more than ordinary of the good things of the Land, as the safest store-house and treasury for such as were in need. That in all Ages therefore, there should be a continued tolerable Maintenance for the Clergy; the same reasons, as well as many others, make us think to be very necessary. Unless they'll count Money and Victuals to be only Types and Shadows, and so to cease with the Ceremonial Law.

For where the *Minister* is pinch'd, as to the tolerable conveniences of this Life, the chief of his care and time must be spent not in an impertinent considering what Text of Scriptures will be most useful for his parish, what Instructions most seasonable, and what Authors best to be consulted: But the chief of his thoughts, and his main business must be to study how to live that week: Where he shall have Bread for his Family? Whose Sow has lately Pigg'd? Whence will come the next rejoicing Goose, or the next cheerful Bas-

ket of Apples? How far to *Lammas*, or *Offerings*? When shall we have another Christening and Cakes, and who is likely to marry or die? These are very seasonable considerations, and worthy of a mans thoughts. For a Family can't be maintain'd by Texts and Contexts: And the child that lies crying in the Cradle, will not be satisfied without a little Milk, and perhaps Sugar, though there be a small *German System* in the house.

But suppose he does get into a little hole over the oven, with a Lock to it, call'd his *Study*, towards the later end of the week (for you must know, Sir, there is very few Texts of Scripture, that can be divided, at soonest, before *Friday* night; and some there be that will never be divided but upon *Sunday* morning, and that not very early, but either a little before they go, or in the going to Church:) I say, suppose the Gentleman gets thus into his Study: one may very near guess, what is his first thought when he

he comes there, *viz.* that the last Kilderkin of Drink is near departed ; and that he has but one poor single Groat in the house, and there's Judgment and Execution ready to come out against it , for Milk and Eggs. Now , Sir, can any man think that one thus rack'd , and tortured , can be seriously intent half an hour to contrive any thing that might be of real advantage to his people ? Besides, perhaps that week he has met with some dismal crosses and undoing misfortunes. There was a scurvy condition'd Mole that broke into his pasture, and plough'd up the best part of his Glebe : and a little after that , came a couple of spiteful ill-favour'd Crows , and traml'd down the little remaining Grass : Another day , having but four Chickens , sweep comes the Kite, and carries away the fattest and hopefulest of all the Brood. Then after all this came the Jack-daws and Starlings (idle Birds that they are !) and they scattered and carried

ried away from his thin thatch'd house, forty or fifty of the best straws : And to make him compleatly unhappy, after all these afflictions, another day, that he had a pair of Breeches on, coming over a perverse stile, he suffered very much in carelessly lifting over his Leg. Now, what Parish can be so inconsiderate and unreasonable, as to look for any thing from one, whose phansie is thus check'd, and whose understanding is thus ruff'd and disorder'd. They may as soon expect comfort and consolation from him that lies rack'd with the Gout and Stone, as from a *Divine* thus broken and shatter'd in his fortunes.

But we'll grant, that he meets not with any of these such frightful disasters, but that he goes into his Study with a Mind as calm as the Evening : For all that, upon *Sunday*, we must be content even with what God shall please to send us. For as for *Books*, he is (for want of money) so moderately furnish'd, that except
it

it be a small *Geneva-Bible*, so small, as it will not be desired to lie open of itself, together with a certain *Compendium* thereunto belonging; as also a Book for all kind of *Latin Sentences*, called *Polyantha*, with some Exposition upon the *Catechism* (a portion of which is to be got by heart, and to be put off for his own;) and perhaps Mr. *Caryl* upon *Pineda*, Mr. *Dod* upon the *Commandments*, and Mr. *Clark's* Lives of famous men, both in Church and State; such as Mr. *Carter* of *Norwich*, that uses to eat such abundance of Pudden: Besides, I say, these, there is scarce any thing to be found but a boudget of old stich'd Sermons, hung up behind the door, with a few broken Girts, two or three yards of Whipcord, and perhaps a Saw and a Hammer, to prevent dilapidations. Now, what may not a *Divine* do, though but of ordinary parts, and unhappy education, with such learned helps and assistances as these? No vice surely durst stand before him, nor Heresie affront him. And

And furthermore, Sir, it is to be considered, that he that is but thus meanly provided for, it is not his only infelicity that he has neither Time, Mind, nor Books, to improve himself for the inward benefit and satisfaction of his people, but also that he is not capable of doing that outward good amongst the needy, which is a great Ornament to that holy Profession, and a considerable advantage towards the having his Doctrine believed and practised in a degenerate world. And that which augments the misery, whether he be able or not, it is expected from him. If their comes a *Brief* to *Town*, for the *Minister* to cast in his Mite, will not satisfy, unless he can create six pence or a shilling to put into the Box, for a stale to decoy in the rest of the Parish: Nay, he that has but twenty or thirty pounds *per annum*, if he bids not up as high as the best in the Parish in all acts of Charity, he is counted carnal and earthly-minded, only because he durst not
coin

coin, and cannot work Miracles. And let there come never so many Beggars, half of these I'll secure you, shall presently enquire for the Minister's house: For God, say they, certainly dwells there, and has laid up for us sufficient relief.

I know many of the *Laity* are usually so extremely tender of the spiritual welfare of the Clergy, that they are apt to wish them but very small temporal goods, lest their inward state should be in danger, (A thing they need not much fear, since that effectual humiliation of *Henry the Eighth.*) For, say they, the great Tithes, Large Glebes, good Victuals and warm Cloths, do but puff up the *Priest*, making him fat, foggy, and useles, and fill him with pride, vain-glory, and all kind of inward wickedness, and pernicious corruption. We see this plain, say they, in the *Whore of Babylon*: To what a degree of Luxury and Intemperance (besides a great deal of false Doctrine) have Riches and Honour raised

raised up that *Strumpit*? How does she strut it, and swagger it over all the world, terrifying Princes, and despising Kings and Emperors? The Clergy, if ever we would expect any edification from them, ought to be dieted and kept low, to be meek and humble, quiet, and stand in need of a pot of Milk from their next Neighbour, and always be very loth to ask for their very right, for fear of making any disturbance in the Parish, or seeming to understand, or have any respect for this vile and outward World. Under the *Law* indeed, in those old times of darkness and eating, the Priests had their first and second dishes, their Milk and Honey, their Manna and Quails, their outward also and inward Vestments: But now under the *Gospel*, and in times of Light and Fasting, a much more sparing Diet is fitter, and a single Coat, though it be never so ancient and thin is fully sufficient. We must now look, say they, (if we would be the better for them)
for

for a hardy and labouring Clergy, that is mortified to a Horse, and all such pampering vanities, and that can foot it five or six miles in the dirt, and preach till star-light for as many shillings; as also a sober and temperate Clergy, that will not eat so much as the Lark, but that the least Pig, and the least Sheaf, and the least of every thing, may satisfy their Spiritualships. And besides, a Money-renouncing Clergy, that can abstain from seeing a penny a month together, unless it be when the *Collectors*, and *Visitationers* come. These are all Gospel-dispensations, and great instances of Patience, contentedness, and resignation of affections; to all the emptinesses and fooleries of this life.

But, cannot a Clergy-man chuse rather to lie upon Feathers than on Hurdle, but he must be idle, soft, and effeminate? May he not desire wholesome food, and fresh Drink, unless he be a Cheat, a Hypocrite and an Impostor? And must he needs be
void

void of all Grace, though he has a shilling in his Purse after the Rates be cross'd? And full of pride and vanity, though his House stands not upon crutches, and though his Chimney is to be seen a foot above the Thatch? Oh, how prettily and temperately may half a score children be maintained with almost Twenty pounds *per annum*! What a handsome shift a poor ingenious and frugal *Divine* will make, to take it by turns, and wear a Cassock one year, and a pair of Breeches another? What a becoming thing is it, for him that serves at the Altar, to fill the Dung-cart in dry weather, and to heat the Oven, and pill Hemp in wet? And what a pleasant sight is it, to see the man of God fetching up his single Melancholy Cow, from a small rib of Land that is scarce to be found without a Guide? Or to be seated upon a soft and well grinded pouch of Meal? Or to be planted upon a Pannier with a pair of Geese, or Turkeys, bobbing out their

their heads from under his Canonical Coat, as you cannot but remember the man, Sir, that was thus accomplish'd? Or to find him raving about the Yards, or keeping his Chamber close, because the Duck lately miscarried of an Egg, or that the never-failing Hen has unhappily forsaken her wonted Nest?

And now, shall we think that such Employments as these can any way consist with due reverence, or tolerable respect from a Parish? And he speaks altogether at a venture, that either says that this is false, or, at least it need not be so, notwithstanding the mean condition of some of the Clergy. For let any one make it out to me, which way it is possible, that a man shall be able to maintain perhaps eight or ten in his Family, with twenty or thirty Pounds *per annum*, without a most intolerable dependence upon his Parish, and without committing himself to such vileness, as will in all likelihood, render him contemptible to his People. Now, where

where the In-come is so pittifully small (which I'll assure you, is the portion of hundreds of the Clergy of this Nation) which way shall he mannage it for the subsistence of himself, and his Family? If he keeps the Glebe in his own hand (which he may easily do, almost in the hollow of it) what increase can he expect from a couple of Apple-trees, a brood of Ducklings, a Hemp-land, and as much pasture as is just able to summer a Cow? And as for his Tithes, he either rents them out to a Layman, who will be very unwilling to be his Tenant, unless he may be sure to save by the bargain at least a third part: Or else he compounds for them; and then as for his money, he shall have it when all the rest of the world be paid. But if he thinks fit to take his dues in kind, he then either demands his true and utmost Right; and if so, it is a great hazard if he be not counted a Caterpillar, a Muck-worm, a very Earthly-minded man, and too much sighted
into

into this lower world ; which was made, as many of the Laity think, altogether for themselves : Or else he must tamely commit himself to that little Dose of the creature, that shall be pleased to be proportioned out unto him : Chusing rather to starve in peace and quietness, than to gain his right by noise and disturbance ; The best of all these ways that a Clergy-man shall think fit for his preferment to be mannag'd, where it is so small, are such, as will undoubtedly make him either to be hated and reviled, or else pitifully poor and disesteemed.

But has it not gone very hard in all ages with the men of God ? Was not our *Lord and Master*. our Great and *High Priest* ; and was not his fare low, and his life full of trouble ? And was not the condition of most of his *Disciples* very mean ? Were not they notably pinch'd, and severely treated after him ? And is it not the Duty of every Christian to imitate such holy Patterns : but e-

I 4

specially

ſpecially of the Clergy, who are to be ſhining Lights and viſible Examples, and therefore to be ſatisfied with a very little Morſel, and to renounce ten times as much of the World as other People? And is not Patience better than the great Tithes, and Contentedneſs to be preferred before large Fees and Customs? Is there any compariſon between the expectation of a cringing Bow, or a low Hat, and mortification to all ſuch Vanities and Fopperies; eſpecially with thoſe who, in a peculiar manner, hope to receive their Inheritance, and make their Harveſt in the next life? This was well thought of indeed: but for all that, if you pleaſe, Sir, we will conſider a little ſome of thoſe remarkable Inconveniencies, that do moſt undoubtedly attend upon the Miniſters being ſo meanly provided for.

Fiſt of all, the holy Men of God, or the Miniſtry in general, hereby is diſeſteemed, and rendred of ſmall account. For though they be called
the

the *Men of God*, yet when it is observed, that God seems to take but little care of them in making them tolerable Provisions for this Life, or that Men are suffered to take away that which God was pleased to provide for them, the People are presently apt to think, that they belong to God no more than ordinary folks, if so much. And although it is not to be question'd but that the laying on of Hands is a most Divine Institution; yet it is not all the *Bishops* Hands in the World, laid upon a Man; if he be either notoriously ignorant, or dismally poor, that can procure him any hearty and lasting respect. For though we find that some of the *Disciples of Christ*, that carried on and established the great designs of the Gospel, were Persons of ordinary Employments and Education; yet we see little reason to think that Miracles should be continued to do that, which natural endeavours, assisted by the Spirit of God, are able to perform. And if *Christ* were still upon

Earth to make Bread for such as are his peculiar Servants, and Declarers of his mind and Doctrine, the Laity, if they please, should eat up all the Corn themselves, as well the tenth sheaf, as the other; but seeing it is otherwise and that that Miraculous Power was not left to the succeeding Clergy; for them to beg their Bread or depend for their subsistence upon the good pleasure and humour of their Parish, is a thing that renders that holy Office very much slighted, and disregarded,

That constitution therefore of our Church was a most prudent design; that says, that all who are Ordain'd, shall be Ordain'd to somewhat; Not Ordain'd at random, to Preach in general to the whole World, as they travel up and down the Road, but to this or that particular Parish. And no question the reason was to prevent Spiritual-Pedling, and gadding up and down the Country with a bag of trifling and insignificant Sermons; enquiring, who will buy any Doctrine?

Strine? So that no more might be received into holy Orders, than the Church had provision for. But so very little is this regarded, that if a young *Divinity-intender* has but got a Sermon of his own, or of his Father's, although he knows not where to get a Meals, Meat, or one penny of Money by his Preaching, yet he gets a Qualification from some Benefic'd Man or other, who perhaps is no more able to keep a Curate, than I am to keep ten Foot-boys, and so he is made a Preacher. And upon this account I have known an ordinary Divine, whose Living would but just keep himself and his Family from Melancholy and Despair, shroud under his protection as many *Curats*, as the best Nobleman in the Land has *Chap-lains*. Now, many such as these go into Orders against the Sky falls; foreseeing no more likely hood of any Preferment coming to them, than you or I do of being Secretaries of State. Now, so often as any such as these, for want of Maintenance, are

put to any unworthy and disgraceful shifts, this reflects disparagement upon all that Order of Holy Men.

And we must have a great care of comparing our small prefer'd Clergy with those but of the like fortune in the Church of *Rome*, they having many Arts and Devices of gaining Respect and Reverence to their Office, which we count neither just nor warrantable. We design no more than to be in a likely capacity of doing good, and not discrediting our Religion, nor suffering the Gospel to be disesteemed: But their aim is clearly, not only by Cheats, contriv'd Tales and feigned Miracles, to get Money in abundance: but to be worshipped, almost deified, is as little as they will content themselves withal. For, how can it be, but that the people belonging to a Church, wherein the Supream Governour is believed never to err, either purely by virtue of his own single Wisdom, or by the help of his Inspiring Chair, or by the assistance of his little Infallible Car-

Cardinals, (for it matters not where the root of not being mistaken lies) I say, how can it be, but that all that are Believers of such extraordinary knowledge, must needs stand in most direful awe, not only of the foresaid Supream, but of all that adhere to him, or are in any Ghostly Authority under him? And although it so happens, that this same extraordinary knowing *Person* is pleased to trouble himself with a good large proportion of this vile and contemptible World, so that should he now and then, upon some odd and cloudy day, count himself Mortal, and be a little mistaken; yet he has chanced to make such a comfortable provision for himself and his followers, that he must needs be sufficiently valued and honoured amongst all: But had he but just enough to keep himself from catching cold, and starving, so long as he is invested with such spiritual Sovereignty, and such a peculiar privilege of being Infallible, most certainly, without quarrelling, he takes

take the Rode, of all Man-kind.

And as for the most inferior Priests of all, although they pretend not to such perfection of knowledge, yet there be many extraordinary things, which they are believed to be able to do, which beget in People a most venerable respect towards them; such is the power of Making God in the *Sacrament*; a thing that must infallibly procure an infinite admiration of him that can do it, though he scarce knows the ten Commandments, and has not a farthing to buy himself Bread, And then when *Christ* is made, their giving but half of him to the Laity, is a thing also, if it be minded, that will very much help on the business, and make the People stand at a greater distance from the Clergy. I might instance likewise in their Auricular Confessions, injoyning of Penance, forgiving sins, making of *Saints*, freeing people from Purgatory, and many such useful Tricks they have, and Wonders they can do, to draw in the forward believing *Laity* into

into a most Right-Worshipful Opinion, and Honourable Esteem of them. And therefore seeing our Holy Church of *England* counts it not just, nor warrantable thus to cheat the World, by belying the Scriptures, and by making use of such falshood and stratagems to gain respect and reverence, It behoves us certainly to wish for, and endeavour all [such means as are useful and lawful, for the obtaining the same.

I might here, I think, conveniently add, that though many preferments amongst the Clergy of *Rome* may possibly be as small as some of ours in *England*, yet we are to be put in mind of one more excellent Contrivance of theirs, and that is the denial of Marriage to Priests, whereby they are freed from the Expences of a Family, and a train of young Children, that, upon my word, will soon suck up the milk of a Cow or two, and grind in pieces a few sheaves of Corn. The Church of *England* therefore thinking it not fit
to

to oblige their Clergy to a single life, and I suppose are not likely to alter their Opinion, unless they receive better reasons for it from *Rome*, than has been as yet sent over; he makes a comparison very wide from the purpose, that goes about to try the Livings here in *England*, by those of the Church of *Rome*: There being nothing more frequent in our Church, then for a Clergy-man to have three or four children to get Bread for, by that time one in theirs shall be allowed to go into Holy Orders.

There is still one thing remaining, which ought not to be forgotten (a thing that is sometimes urged, I know, by the Papists, for the single life of the Priests) that does much also lessen the Esteem of our Ministry; and that is, the poor and contemptible Employment that many children of the Clergy are forced upon, by reason of the meanness of their Fathers Revenue. It has happen'd, I know, sometimes, that
 whereas

whereas it has pleased God to bestow upon the Clergy-man a very sufficient Income ; yet such has been his carelessness, as that he hath made but pityful provisions for his children. And on the other side, notwithstanding all the good care and thoughtfulness of the Father, it has happen'd at other times that the children, beyond the power of all advice, have seem'd to be resolv'd for Debauchery ; but to see Clergymens children condemn'd to the walking of Horses, to wait upon a Tapster, or the like, and that only because their Father, was not able to allow them a more gentle Education, are such Employments that cannot but bring great disgrace and dishonour upon the Clergy.

But this is not all the inconvenience that attends the small Income, the Portion of some Clergy-men ; for besides that the Clergy in general is disesteemed, they are likely also to do but little good in their Parish. For it is a hard matter for
the

the People to believe that he talks any thing to the purpose, that wants ordinary Food for his Family , and that his Advice and Exposition can come from above, that is scarce defended against the Weather. I have heard a travelling poor man beg with very good Reason and a great stream of seasonable Rhetorick , and yet it has been very little minded, because his cloaths were torn, or at least out of fashion : And on the other side, I have heard but an ordinary saying, proceeding from a fine suit , and a good lusty Title of Honour , highly admired ; which would not possibly have been hearken'd to, had it been uttered by a meaner Person ; yet by all means, because it was a phansie of his *Worships*, it must be counted high, and notably expressed. If indeed this world were made of sincere and pure beaten Vertue, like the Gold of the first Age, then such idle and fond prejudices would be a very vain supposal : And the Doctrine that proceeded from the most tattered

tered and contemptible Habit, and the most sparing Diet, would be as acceptable as that which floweth from a Silken Caslock, and the best chear : But seeing the world is not absolutely perfect, it is to be questioned, whether he that runs upon Trust for every ounce of Provision he spends in his Family, can scarce look from his Pulpit into any Seat of the Church, but that he spies some body or other that he is beholden to, and depends upon ; and for want of money has scarce confidence to speak handsomely to his *Saxton* ; it is to be question'd, I say, whether one thus destitute of all tolerable subsistence, and thus shattered and distracted with most necessary Cares, can either invent with discretion, or utter with courage any thing that may be beneficial to his People ; whereby they may become his diligent attenders, and hearty respecters.

And as the People do almost resolve against being amended, or bettered by that Ministers Preaching,
whole

whose circumstances, as to this life; are so bad, and his condition so low; so likewise is their Devotion very cool, and indifferent in hearing; from such a one, the *Prayers* of the Church. The *Divine-services*, all the World know, is the same, if read in the most magnificent *Cathedral*, or in the most private Parlour: Or, if performed by the *Arch-Bishop* himself, or by the meanest of his Priests: But as the solemnity of the place, besides the Consecration of it to God Almighty, do much influence upon the Devotion of the People: so also the quality and condition of the person that reads it. And although there be not that acknowledged difference between a Priest comfortably provided for, and him that is in the Thorns and Bryars, as there is between one placed in great Dignity and Authority, and one that is in less; yet such a difference the People will make, that they will scarce hearken to what is read by the one, and yet be most religiously attentive

attentive to the other. Not surely that any one can think, that he whose countenance is chearly, and his Barns full, can petition Heaven more effectually, or prevail with God for the forgiveness of a greater sin, than he who is pittifully pale, and is not owner of an ear of Corn: yet most certainly they do not delight to confess their Sins, and sing Praises to God with him, who sighs more for want of money and Victuals, than for his Trespases and offences. Thus it is, and will be, do you and I (Sir) what we can to the contrary. Did our Church indeed believe, with the *Papists*, every person rightfully ordained, to be a kind of God Almighty, working miracles and doing wonders; then would People most readily prostrate themselves in every thing to holy Orders, though it could but just creep: But being our Church counts those of the Clergy to be but mortal men (though peculiarly dedicated to God and his Service) their behaviour, their condition and

K

circum-

circumstances of life will necessarily come into our value, and esteem of them. And therefore it is, no purpose for men to say, that this need not be; it being but meer prejudice, humour and phansie: And that if the man be but truly in Holy Orders; that's the great matter: And from thence come blessings, Absolution, and Intecession through Christ with God: And that it is not *Phylsophy*, *Languages*, *Ecclesiastical History*, *Prudence*, *Discretion*, and *Reputation*; by which the Minister can help us on towards Heaven: Notwithstanding this, I say again, that seeing men are men, and seeing that we are of the Church of *England*, and not of that of *Rome*, these things ought to be weighed and considered; and for want of being so, our Church of *England* has suffered much.

And I am almost confident, that since the Reformation, nothing has more hindred People from a just estimation of a Form of *Prayer*, and our *Holy Liturgy*, than employing a company

company of Boys, or old illiterate Mumbler, to read the Service. And I do verily believe that at this very day, especially in *Cities* and *Corporations*, (which make up the third part of our Nation) there is nothing that does more keep back some dissatisfied People from Church, till *Service* be over, than that it is read by some Ten or Twelve-pound-man, with whose Parts and Education they are so well acquainted, as to have reason to know, that he has but just skill enough to read the *Lessons* with twice conning over. And though the Office of the Reader, be only to read word for word, and neither to invent and expound; yet People love he should be a Person of such worth and knowledge, as it may be supposed he understands what he reads. And although for some it were too burthenfome a task to read the Service twice a day, and preach as often; yet certainly it were much better if the People had but,

one Sermon in a fortnight or month, so the Service was performed by a knowing and valuable Person, than to run an unlearned rout of contemptible People into Holy Orders, on purpose only to say the Prayers, of the Church, who perhaps shall understand very little more than a hollow pipe made of Tin or Wain-cot.

Neither do I here at all reflect upon *Cathedrals*: Where the Prayers are usually read by some grave and worthy Person: And as for the unlearned Singers, whether Boys or Men, there is no more complaint to be made, as to this Case, than that they have not an all-understanding *Organ*, or a prudent and discreet *Cornet*.

Neither need People be afraid that the Minister for want of Preaching should grow stiff and rusty, supposing he came not into the Pulpit every week: For he may spend his time very honestly, either by taking better care of what he
and preaches

preaches, and by seriously considering what is most useful and seasonable for the People; and not what Subject he can preach upon with most ease, or upon what text he can make a brave Speech, for which no body shall be better, or where he can best steal without being discover'd, as is the practice of many *Divines* in private Parishes: or else he may spend it in visiting the sick, instructing the Ignorant, and recovering such as are gone astray: For, though there be Churches built for publick assemblies, for publick Instruction, and Exhortation: and though there be not many absolutely plain places of Scripture that do oblige the Minister to walk from house to house, yet certainly People might receive much more advantage from such charitable Visits and friendly Conferences, than from general Discourses level'd at the whole World; where, perhaps the greatest part of the time shall be spent in useless Prefaces, Dividings and Flourishings. Which thing is very practicable, ex-

cepting some vast Parishes: In which also it is much better to do good to some than to none at all.

There is but one Calamity more that I shall mention, which though it need not absolutely, yet it does too frequently accompany the low condition of many of the Clergy: And that is, it is a great hazard, if they be not idle, *intemperate* and *scandalous*. I say, I cannot prove it strictly and undenyable that a man small beneficed, must of necessity be dissolute and debauched: but when we consider, how much he lies subject to the humour of all kind of Reprobates; and how easily he is tempted from his own house of Poverty and Melancholly; it is to be feared, that he will be willing too often to forsake his own Study of a few scurvy Books, and his own Habitation of Darkness, where there is seldom eating or drinking, for a good lightsome one, where there is a bountiful provision of both. And when he comes here, though he swears not at all, yet he must be sure
to

to say nothing to them that do it, by all that they can think of. And though he judges it not fit to lead the Forelorn in Vice and Profaneness; yet, if he goes about to dämp a Frolick, there is great danger, not only of losing his *Sunday* Dinner, but all opportunities of such future refreshments, for his niceness and squeamishness. And such as are but at all disposed to these lewd kind of Meetings, besides the Devil, he shall have solicitors enough, who count all such revelling occasions very unsavoury, and unhallowed, unless they have the presence of some Clergy man to sanctifie the Ordinance. Who, if he sticks at his Glass, bless him, and call him but *Doctor*; and it slides presently. I take no delight, I must confess, to insist upon this; but only I could very much wish that such of our Governours, as go amongst our small prefer'd Clergy, to take a view of the Condition of the Church and Chancel, that they would make but enquiry whether the Minister himself be not much out of repair.

I have now done, Sir, with the Grounds of that dislike, that many of the Clergy lie under both by the *Ignorance* of some, and the *extream Poverty* of others. And I should have troubled you no farther but that I thought it convenient not to omit the particular occasions that do concur to the making up of many of our Clergy so pitifully poor and contemptible.

The first thing that contributes much to the *Poverty* of the Clergy, is the great *scarcity* of *Living*s: *Churches*, and *Chapels* we have enough, it is to be confessed, if compared with the bigness of our *Nation*. But in respect of that infinite number that are in *Holy Orders*, it is a very plain case, that there is a very great want. And I am confident that in a very little time I could procure hundreds that should ride both *Sun* and *Moon* down, and be everlastingly yours, if you could help them but to a *Living* of *Twenty five*, or *Thirty pounds* a year: And this I suppose to be chiefly occasioned upon

upon these two accounts; either from the *Eagerness* and Ambition that some People have of going into Orders; or from the *refuge* of others into the Church; who being otherwise disappointed of a Livelihood, hope, to make sure of one by that means.

First, I say, that which increases the unprovided for number of the Clergy, is people posting into Orders, before they know their Message or Business, only out of a certain kind of Pride and Ambition. Thus some are hugely in love with the meer Title of Priest, or Deacon; never considering how they shall live, or what good they are likely to do in their Office: But only they have a phantse that a Cassock, if it be made long, is a very handsom Garment, though it be never paid for: And that the Desk is clearly the best, and the Pulpit the highest Seat in all the Parish; That they shall take place of most but *Esquires* and *Right-Worshipfuls*: That they shall have the honour of being: Spiritual Guides and Counsellors:

And

And they shall be supposed to understand more of the Mind of God than ordinary, though perhaps they scarce know the *old Law* from the *new*, nor the *Canon* from the *Apocrypha*. Many, I say, such as these, there be, who know not where to get two groats, nor what they have to say to the People, but only because they have heard that the office of a Minister is the most Noble and honourable Employment in the World, therefore they, not knowing in the least what the meaning of that is, Orders by all means must have, though it be to the disparagement of that Holy Function.

Others also there be, who are not so highly possess'd with the merit dignity of the Office, and honourableness of the Employment, but think, had they but a Modest and Authority to Preach. Oh how they could pay it away! And that they can tell the People such strange things, as they never heard before in all their lives: That they have got
such

such a commanding Voice, such heart-breaking Expressions, such a peculiar Method of Text-dividing, and such notable Helps for the interpreting all difficulties in Scripture, that they can shew the People a much shorter way to Heaven, than has been as yet made known by any. Such a forwardness as this, of going into Holy Orders, either meerly out of an ambitious humour of being called a Priest, or of thinking they could do such feats and wonders, if they might be but free of the Pulpit, has filled the Nation with many more Divines, than there is any competent Maintenance for in the Church.

Another great crowd that is made in the Church, is by those, that take in there only as a place of *shelter* and *refuge*: Thus we have many turn Priests and Deacons, either for want of Employment in their Profession of *Law*, *Physick*, or the like; or having been unfortunate in their Trade, or having broken a Leg. or an Arm, & so disabled from following their former
 Calling;

And they shall be supposed to understand more of the Mind of God than ordinary, though perhaps they scarce know the *old Man* from the *new*, nor the *Canon* from the *Apocrypha*. Many, I say, such as these, there be, who know not where to get two groats, nor what they have to say to the People, but only because they have heard that the office of a Minister is the most Noble and honourable Employment in the World, therefore they, not knowing in the least what the meaning of that is, Orders by all means must have, though it be to the disparagement of that Holy Function.

Others also there be, who are not so highly possess'd with the meere dignity of the Office, and honourableness of the Employment, but think, had they but a Licence and Authority to Preach, Oh how they could pay it away! And that they can tell the People such strange things, as they never heard before in all their lives: That they have got
such

such a commanding Voice, such heart-breaking Expressions, such a peculiar Method of Text-dividing, and such notable Helps for the interpreting all difficulties in Scripture; that they can shew the People a much shorter way to Heaven, than has been as yet made known by any. Such a forwardness as this, of going into Holy Orders, either meerly out of an ambitious humour of being called a Priest, or of thinking they could do such feats and wonders, if they might be but free of the Pulpit, has filled the Nation with many more Divines, than there is any competent Maintenance for in the Church.

Another great crowd that is made in the Church, is by those, that take in there only as a place of *shelter* and *refuge*: Thus we have many turn Priests and Deacons, either for want of Employment in their Profession of *Law*, *Physick*, or the like; or having been unfortunate in their Trade; or having broken a Leg, or an Arm, & so disabled from following their former Calling;

Calling ; or , having had the pleasure of spending their Estate ; or being (perhaps deservedly) disappointed of their Inheritance. The Church is a very large and good Sanctuary , and one spiritual shilling is as good as three Temporality shillings : Let the hardest come to the hardest ; if they can get by heart, *Quid est Fides ? quid est Ecclesia ? quot sunt Concilia Generalia ?* and gain Orders, they may prove *Readers* or *Preachers* according as their Gifts and Opportunities shall lie. Now, many such as these, the Church being not able to provide for (as there is no great reason that She should be solicitous about it.) must needs prove a very great disparagement to Her : They coming hither just as the old *Heathens* use to go to *Prayers* : When nothing would stop the anger of the Gods , then for a touch of Devotion : and if there be no way to get *Victuals*, rather than starve let us *Read* or *Preach*.

In short, Sir, We are perfectly over-stock'd with Professors of Divinity; There being scarce employment for half of those who undertake that Office. And unless we had some of the *Romish* tricks, to ramble up and down, and cry *Pardons* and *Indulgences*: Or for want of a Living, have good store of Clients in the business of *Purgatory*, or the like, and so make such unrighteous gains of Religion, it were certainly much better if any of them were otherwise determined. Or unless we had some vent for our learned ones beyond the Sea, and could transport so many Tun of *Divines* yearly, as we do other Commodities, with which the Nation is over-stock'd; we do certainly very unadvisedly to breed up so many to that Holy Calling, or to suffer so many to steal into Orders, seeing there is not sufficient Work and Employment for them.

The next thing that does much heighten the Misery of our Church, as to the Poverty of it, is the Gentry

tries designing, not only the weak, the lame, and usually the most ill favour'd of their children for the office of the Ministry, but also such as they intend to settle nothing upon for their subsistence; leaving them wholly to the bare hopes of Church-preferment. For, as they think, let the thing look how it will, it is good enough for the Church; and that if it had but Limbs enough to climb the Pulpit, and Eyes enough to find the day of the Month, it will serve well enough to preach and read Service: So likewise they think they have obliged the Clergy very much, if they please to bestow two or three years Education upon a younger Son at the *University*, and then commend him to the Grace of God, and the favour of the Church, without one penny of Money or inch of Land. You must not think, that he will spoil his eldest Son's Estate, or hazard the lessening the Credit of the Family, to do that which may tend any way to the Reputation and honour of the Clergy.

Clergy. : And thus it comes to pass that you may commonly ride ten miles, and scarce meet with a *Divine* that is worth above two Spoons and a Pepper-box, besides his Living, or Spiritual Preferments. For, as for the Land, that goes sweeping away with the eldest Son, for the immortality of the Family; and as for the Money, that is usually employed for to bind out, and set up other children. And thus you shall have them make no doubt of giving five hundred or a thousand pounds for a stock to them : But for the poor *Divinity-Son*, if he gets but enough to buy a broad Hat at second hand, and a small *System* or two of Faith, that's counted stock sufficient for him to set up withal. And possibly he might make some kind of shift in this world, if any body will ingage that he shall have neither Wife nor Children; but if it so falls out that he leaves the world, and behind him either the one or the others; in what a dismal condition are these likely

likely to be , and how will their sad Calamities reflect upon the Clergy ? So dismal a thing is this commonly judged, that those that at their departure out of this Life are piously and vertuously disposed , do usually reckon the taking care for the relief of the poor *Ministers Widows*, to be an opportunity of as necessary Charity, as the mending the High-ways, and the erecting of Hospitals.

But neither are spiritual Preferments only scarce by reason of that great number that lie hovering over them, and that they that are thus upon the wing are usually destitute of any other Estate and Livelihood ; but also when they come into possession of them, they finding for the most part nothing but a little Sauce and second Course, Pigs, Geese, and Apples , must needs be put upon great perplexities for the standing necessities of a Family. So that if it be enquired by any one , how comes it to pass that we have so many

many in Holy Orders that understand so little, and that are able to do so little Service in the Church ? If we would answer plainly and truly, we may say, Because they are good for nothing else. For, shall we think that any man that is not curs'd to usefulness, poverty, and misery, will be content with Twenty or Thirty pounds a year ? For though in the bulk it looks at first like a bountiful Estate, yet, if we think of it a little better, we shall find that an ordinary *Brick-layer*, or *Carpenter*, (I mean not your great Undertakers and Master-workmen) that earns constantly but his two shillings a day, has clearly a better Revenue, and has certainly the command of more Money : For that the one has no dilapidations, and the like, to consume a great part of his weekly Wages, which you know how much the other is subject unto. So that as long as we have so many small and contemptible Livings belonging to our

L Church

Church (let the world do what it can) we must expect that they should be supplied by very lamentable and unserviceable things : For that no body else will meddle with them : Unless one in an Age, abounding with Money, Charity and Goodness, will preach for nothing. For if men of Knowledge, Prudence, and Wealth, have a parsonage against a Living of twenty or thirty pounds a year : There is no way to get them into such an undertaking, but by sending out a spiritual Press : For that very few Volunteers that are of worth (unless better encouraged) will go into that Holy Warfare : But it will be left to those who cannot devise how otherwise to live.

Neither must people say, that besides *Bishopricks*, *Prebends*, and the like, we have several brave Benefices, sufficient to invite those of the best Parts, Education, and discretion. For imagine one Living in forty is worth a Hundred pounds a year ;

a year; And supplied by a Man of Skill, and wholesome Counsel: What are the other thirty nine the better for that? What are the People about *Catlife* better'd by his Instructions and advice who lives at *Dover*? It was certainly our *Saviour's* Mind; not only that the Gospel should be preached to all *Nations* at first, but that the meaning and Power of it should be preserved and constantly declared to all People, by such as had judgement to do it.

Neither again must they say, That *Cities*, *Corporations*, and the great *Trading Towns* of this Nation, (which are the strength and glory of it, and that contain the useful People of the World) are usually instructed by very learned and judicious Persons For, I suppose, that our *Saviour's* Design was not that *Mayors*, *Aldermen*, and *Merchants*, should be only saved; but also that all plain Countrey People should partake of the same means: Who, though they read not so many *Gazetts*; as a *Citizen*, nor concern

L. 2

themselves

themselves where the *Turk*, or *King of France* sets on next ; yet the true knowledge of God is now so plainly delivered in Scripture , that there wants nothing but sober and prudent Offerers of the same, to make it saving to those of the meanest understandings. And therefore in all parishes, if possible, there ought to be such a fixt and settled Provision , as might reasonably invite some careful and prudent Person, for the Peoples Guide and Instruction in Holy Matters.

And furthermore : It might be added, that the *Revenue* belonging to most of *Corporation Livings* is no such mighty business : For were it not for the uncertain and humorfome contribution of the well-pleased Parishioners , the *Parson* and his Family might be easily starved , for all the *Lands* or Income that belongs to his Church. Besides the great mischief that such kind of hired Preachers have done in the World: which I shall not stay hereto insist upon.

And

And as we have not *Churches* enough, in respect of the great multitude that are qualified for a Living ; so, considering the smallest of the revenue , and the number of People that are to be the Hearers, it is very plain that we have too many. And we shall many times find two Churches in the same Yard , whenas one would hold double the People of both the Parishes : And if they were united for the encouragement of some deserving Person , he might easily make shift to spend very honestly and temperately the Revenue of both. And what though Churches stand at a little further distance ; People may please to walk a mile without distemp'ring themselves ; when as they shall go three or four to a Market to sell two penny-worth of Eggs.

But suppose they resolve to pretend, that they shall catch cold (the Clouds being more than ordinary thick upon the *Sunday* , as they usually are, if there be Religion in the case) and that they are absolutely

bent upon having instruction brought to their own *Town*: Why might not one Sermon a day, or rather than fail one in a fortnight, from a Prudent and well esteem'd of Preacher, do as well as two a day from him, that talks all the year long nothing to the purpose, and thereupon is laugh'd at and despis'd?

I know what People will presently say to this, *viz.* That if upon *Sunday* the Church doors be shut, the *Ale-houses* will be open. And therefore there must be some body, though never so weak and lamentable, to pass away the time in the Church, that the people may be kept sober and peaceable. Truly, if Religion and the Worship of God consisted only in Negatives; and that the observation of the *Sabbath* was only not to be drunk; then they speak much to the purpose: but if it be otherwise, very little. It being not much unlike (as it is the fashion in many places) to the sending of little children of two or three years old to a
School-

School-Dame, without any design of learning one Letter, but only to keep them out of the fire and water.

Last of all; People must not say, that there needs no great store of Learning in a Minister, and therefore a small Living may answer his deserts: for that there be *Homilies* made on purpose by the Church for young Beginners and slow Inventors. Whereupon it is that such difference is made between giving *Orders*, and *License* to preach; the last being granted only to such as the Bishop shall judge able to make Sermons.

But this does not seem to do the business: For, though it be not necessary for every Guide of a Parish to understand all the *Oriental Languages*, or to make exactly elegant or profound Discourses for the Pulpit; yet most certainly it is very requisite that he should be so far learned and judicious, as prudently to advise, direct, inform, and satisfy the people in holy matters, when they demand it, or beg it from him.

Which, to perform readily and judiciously, requires much more discretion and skill, than, upon long deliberation, to make a continued talk of an hour, without any great discernible failing. So that were a Minister tyed up never to speak one sentence of his own invention out of the Pulpit in his whole Life-time, yet doubtless many other occasions there be, for which neither Wisdom nor Reputation should be wanting in him that has the Care and Government of a Parish.

I shall not here go about to please my self with the imagination of all the great *Tithes* being restored to the Church, having little reason to hope to see such days of virtue. Nor shall I here question the Almightyness of former *Kings* and *Parliaments*; nor dispute whether all the *King Henries* in the world, with never such a powerful *Parliament*, were able to determine to any other use, what was once solemnly dedicated to God and his Service. But yet

yet when we look over the Prefaces to those *Acts of Parliament*, whereby some Church-revenues were granted to *Henry* the eight, one cannot but be much taken with the ingenuity of that *Parliament*: That when the *King* wanted a supply of Money, and an Augmentation to his Revenue, how handsomely out of the *Church* they made provision for him, without doing themselves any injury at all: For, say they, seeing *His Majesty is Our joy and life, seeing that He is so courageous and wise, seeing that he is so tender of, and well-affected to all his Subjects; and that He has been at such large Expences for five and twenty whole years to defend and protect this his Realm; therefore in all Duty and Gratitude, and as a manifest token of our unfeigned Thankfulness, We do grant unto the King, and his Heirs for ever, &c.* It follows as closely as can be, That because the *King* had been a good and deserving King, and had been at much trouble and expence
for

for the safety and honour of the Nation, that therefore all his wants shall be supplied out of the Church. As if all the Charges that he had been at, was upon the account only of his *Ecclesiastical Subjects*, and not in relation to the rest.

It is not, Sir, for you and I to guess which way the whole Clergy in general might be better provided for. But sure it is, and must not be denied, that so long as many Livings continue as they now are, thus impoverished; and that there be so few encouragements for men of Sobriety, Wisdom, and Learning, we have no reason to expect much better Instructors and Governours of Parishes, than at present we commonly find.

There is a way, I know, that some people love marvellously to talk of, and that is a just and equal levelling of *Ecclesiastical-preferments*. What a delicate refreshment, say they, would it be, if twenty or thirty thousand pounds a year were taken from the *Bishops*, and discreetly sprinkled amongst

mongst the poorer and meaner sort of the Clergy? how would it rejoyce their hearts, and encourage them in their Office? What need those great and sumptuous Palaces, their City, and their Countrey-houses, their Parks and spacious Waters, their costly Dishes and fashionable Sauces? May not he that lives in a small thatch'd house, that can scarce walk four strides in his own ground, that has only read well concerning *Venison, Fish, and Fowl*; may not he, I say, preach as loud, and to as much purpose, as one of those high and mighty *Spiritualists*? Go to then, seeing it hath pleased God to make such a bountiful provision for his Church in general, what need we be solicitous about the amending the low condition of many of the Clergy, when as there is such a plain remedy at hand, had we but grace to apply it? This invention pleases some mainly well: But for all the great care they pretend to have of the distressed part of the Clergy, I am confident,

fidest, one might easily guess what would please them much better : If instead of augmenting small Benefices, the *Bishops* would be pleased to return to them those *Lands* that they purchased in their absence. And then as for the relieving of the Clergy, they would try if they could find out another way.

But art thou in good earnest my excellent Contriver ? Dost thou think that if the greatest of our Church Preferments were wisely parcell'd out amongst those that are in want, it would do much feats and courtesies ? And dost thou not likewise think, that if ten or twenty of the lustiest *Noble-mens* Estates of *England* were cleaverly sliced among the Indigent, would it not strangely refresh some of the poor *Laity*, that cry Small-coal or grind Scissars ? I do suppose that if God should afterwards incline thy mind (for I phantasie it will not be as yet a good while) to be a *Benefactor* to the Church ; thy wisdom may possibly direct

direct thee to disperse thy goodness in smaller parcels, rather than to flow in upon two or three with full happiness. But if it be my inclination to settle upon one *Ecclesiastical* person, and his successors for ever, a thousand pounds a year; upon condition only to read *the Service of the Church* once in a week; and thou takest it ill, & findest fault with my prudence, and the Method of my Munificence; and sayst, that the stipend is much too large for such a small task: Yet, I am confident, that should I make thy *Laityship* Heir of such an Estate, and oblige thee only to the trouble and expence of the spending a single Chicken, or half a dozen of Larks, once a year, in Commemoration of me, that thou wouldst count me the wisest Man that ever was since the Creation: And pray to God, never to dispose my mind to part with one farthing of it for any other use than for the Service of thy self and thy Family. And yet, so it is, that because the Bishops, upon their first
being

being restored, had the confidence to levy Fines according as they were justly due, and desired to live in their own houses (if not pull'd down) and to receive their own Rents: Presently they cry out, the *Church-men* have got all the Treasure, and Money of the Nation into their hands. If they have any, let them thank God for it, and make good use of it. Weep not Beloved, for there is very little hopes, that they will cast it all into the Sea, on purpose to stop the mouths of them, that say they have too much.

What other contrivances there may be for the settling upon Ministers in general a sufficient Revenue for their subsistence and encouragement in their Office; I shall leave to be considered of by the *Governours* of Learning and Religion. Only, thus much is certain, that so long as the Maintenance of many *Ministers* is so very small, it is not to be avoided; but that a great part of them will want learning, prudence; courage, and esteem to do any good where they

they live. And what if we have (as by all must be acknowledged) as wise and learned Bishops as be in the World; and many others of very great understanding, and wisdom, yet as was before hinted, unless there be provided for most Towns and Parishes, some tollerable and sufficient Guides; the strength of Religion, and the Credit of the Clergy will daily languish more and more. Not that it is to be believed, that every small Countrey Parish should be altogether hopeless as to the new Life, unless they have a *Hooker*, a *Chillingworth*, a *Hammond*, or a *Sanctus*, dwelling amongst them; but requisite it is, and might be brought about, that somebody there should be, to whom the People have reason to attend, and to be directed, and guided by him.

I have, Sir, no more to say, were it not that you find the word *Religion* in the Title; of which in particular I have spoken very little: Neither need I, considering how nearly it depends, as to its glory and strength, upon the reputation

reputation and mouth of the *Priest*. And I shall add no more but this, *viz*, that among those many things that tend to the decay of Religion, & of a due Reverence of the *Holy Scriptures*, nothing has more occasion'd it, than the ridiculous and idle discourses that are uttered out of Pulpits. For when the *Gallants* of the World do observe how the *Ministers* themselves do jingle, quibble, and play the fools with their *Texts*, no wonder if they, who are so inclinable to *Atheism*, do not only deride and despise the *Priests*, but droll upon the Bible, and make a mock of all that is sober and sacred. I am,

Sir,

August 8.
1670.

Your most humble Servant,

T. B.

F I N I S



Although attributed to Bp: Bram.
- Hall the 'Answer' can hardly be his
as he died in 1663 and the "Con-
- tempt" was first published in
1670

R L may possibly be Roger
L'Estange

Eachard, John

SOME
OBSERVATIONS
UPON THE
ANSWER
To an *ENQUIRY* into the
GROUNDS & OCCASIONS
(By *John Bramhall Bp. of Derry*)
OF THE
CONTEMPT
OF THE
CLERGY

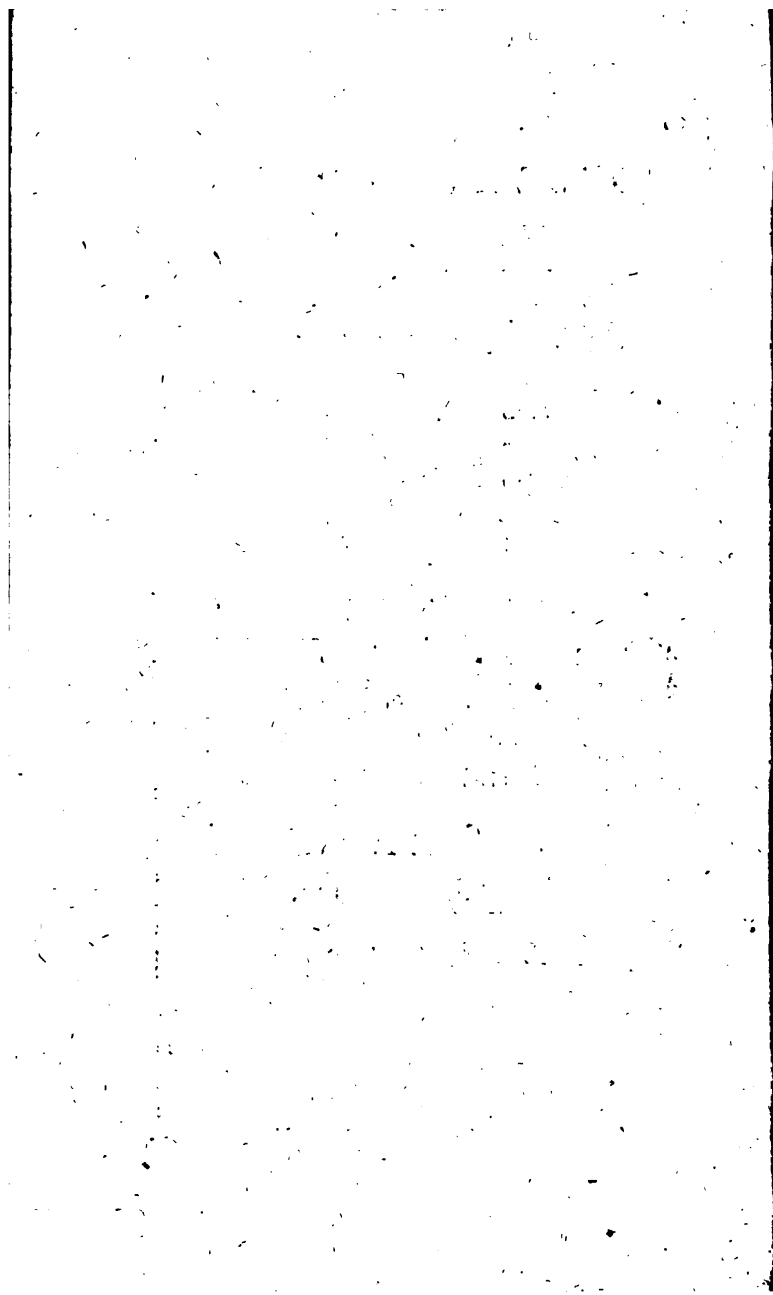
With some *ADDITIONS*.
In a Second LETTER to R. L.

By the same Authour.


The Fifth Edition.

L O N D O N,

Printed by *R. Holt*, for *Obadiah Blagrove* at the Sign of the *Bear* in *St. Paul's Church-Yard*, over against the little
North Door, 1685.



THE
PREFACE
TO THE
READER.

 Ince I was last
with you in this
kind, I have al-
most been of as
many Professions and Em-
ployments, as there be City-
A 3 Com.

The Preface

Companies : *and have had as many several Names as the Grand Seignior has Titles of Honour ; for setting aside the Vulgar and Familiar ones of Rogue, Raskal, Dog and Thief (which may be taken by way of endearment , as well as out of prejudice or offence) as also those of more certain signification ; as Malicious Rogue, ill natured Raskal, Lay-dog , and spiteful Thief: I say, setting aside all these, they have travell'd me almost quite through the*
Map.

to the Reader.

Map. *For in a moment, I
got to the Streights, (bot
the Gulph, cut the Line,
and was presently, Barba-
rian, Indian, Turk and
Jew. And, notwithstand-
ing this, the Business went
on at home all the while
besides; for there I was
Rebel, Traytor, Scot,
Sadducee, and Socinian:
and then, you know, I had
but a little way to Anti-
christ himself.*

*I thought it therefore
the best and most honest
way, not to conceal these*

The Preface

things ; that you being fully satisfied, of that pernicious poyson that was in the former , you may carefully avoid the danger of being infected by this second : but if you are so bold as to venture a blowing up , look closely to it : For the Plot lies deadly deep , and 'twill be between your Legs before you be aware of it ; for this is full out as Jesuitically contriv'd as the other was said , and thought to be. But, of all things, have a care of putting it into your Pocket,

to the Reader

Pocket, for fear it takes
Fire; or runs away with
your Breeches. And if you
can shun it, read it not
when you are alone; or, at
least, not late in the Eve-
ning: For the Venom is
strongest about Midnight;
and seizes most violently
upon the Head, when the
Party is by himself. And
if you happen on any doubt-
ful Expression, be sure you
take it for the present, in
the worst sence; for you
may abate again, after the
beat of the Weather be
over.

The Preface

over. And if at any time you find the Viper begin to creep upon you ; run instantly out of your Chamber, and get into any company, and fall to rayling immediately as hard as ever you can (nay, say somewhat to your self as you go along in the Streets) for fury and passion whets the Blood, and keeps the Enemy at a distance, and is found to be as good against any Bookish infection, as a Glass of Sack is against the Plague. I shall

to the Reader

shall not tell you one Line
of what is in it. And
therefore consider well what
you do, and look to your
self. But, if you be re-
solu'd to meddle, be sure
have a care of catching
cold: and keep to a mo-
derate diet, for there is dan-
ger, and jeopardy in it be-
sides.

And I must desire, that
when you come at a Neigh-
bouring Minister of the
Answerers, looking over
his five hundred Sermons:
that you do not believe me:
For

to the Reader.

For I find, that he did not look them all over with his outward Eye, but only called them over in his mind. And I desire also, that the Answerer would believe himself, and not me : For I would not, by any means, have him write a Book only about that Mistake. And, indeed, whereas he says in his first page, that one design of his Writing was to make an acknowledgment, that a great part of what I writ was true ; I wish that either he would have

to the Reader

have let my Truth have
shifted for it self, with-
out the help of his acknow-
ledgement (for, I profess,
he has prevented me kil-
ling I know not how ma-
ny Otters) or else that
he would have divided his
Letter into two parts;
and have plac'd the An-
swer by it self, and the
Acknowledgement by it self.
Which if he had done,
and pick'd them duely and
carefully; he might have
written all that, which
he calls Answer, upon
very

The Preface

very little more than his
Thumb-nayl.

And I must particularly
beg of the Scripture-Non-
Conformists, that they be
not too severe upon a small
Lay mistake: For my Bi-
ble not lying just under
my Elbow, I find, I
have in one place made
our Saviour say that,
which indeed John Bap-
tist spoke before-hand for
him.

And, because I am in
the begging humour, I must
crave further, that if a-
ny

to the Reader

any of you bear of a second Answer coming out against my former Letter, concerning my putting the Tarts before the Chickens (for I am given to understand, that such an Objection is urged) that by all means you presently stop the press: for most certainly Chickens ought to have the Precedence of Tarts; both by an indispensable right of nature, and by the justest, and traditions of Cookery: and I shall always be ready
to

The Preface
to acknowledge, rather
than defend such mi-
stakes.

Some

SOME
OBSERVATIONS
UPON THE
ANSWER

to an *ENQUIRY* into the
GROUNDS & OCCASIONS
OF THE
Contempt of the Clergy,

&c.

S I R,



That Service you or I
should do to Church
or State by *cracking of*
Nuts, I do not under-
stand; excepting the
case of *Chestnuts*, upon which, as it
has been reported, the *Kingdom of*
Naples has some mysterious depen-
dence; but however to this Employ-
ment our old Friend, and Acquain-

B

tance

tance *W. S.* advises us, rather than to disturb the world with idle wishes, and dangerous endeavours of doing any good. For, although what I sent you in my last, may possibly be most of it true, and might, in the opinion of some hasty men be counted useful; yet there be others of a more wary and deliberate Judgment, that say it must not be true, neither shall it be true, because there is an ancient and received Axiome amongst Statesmen; *That all things that are true are not fit to be said at all times*; as the Answerer to my first Letter most politically observes.

Now, Sir, this same Friend of ours does not tell me plainly, whether he expects to hear from me again; and if he does, for my part, I know no more what to write, than he knows me. For his Love and Tenderness towards me is so very great, that it will suffer him to answer but to very little of my Letter (as you know, Sir, Friends, if they be dear, indeed and indeed, are very loth to cross, and

and contradict one another) and therefore he troubles not himself much about that ; but only he assigns me over to, God knows, how many farther Answerers : as ; first of all, I am to be quarrell'd with by all the *School-masters* of the Nation ; for undervaluing the great *Ordinance-days* of *Humiliation and Repentance* : Next of all, I am to be versified upon particularly by the *Westminster Scholars* ; who are to persecute me, severely with *Poetical Squibs*, and *Crockers*. If these do not effect the Business, then *Cowley* is to be raised from the Grave, on purpose to make a *Pindarique* upon me. After all this, the *Convocation* is to meet, and have a *Session* on purpose, to pick out one of a nimble Pen, and a ready Wit, to recover the *Reputation* of the *meaner Clergy*. But, if these all fail, and should not humble me, then by way of *Pigeons*, and a *Postscript*, he advises the *Gentry* of the Nation to raise all the *Train'd Bands*, and *Country-Troops*, to be in Arms against

B 2

me;

me.; and having well whetted *their Swords*, to make *sharp Thrusts* at me, and to wound my *Reputation*, in order to the Redemption of their *Cozen Hellen*, who was carried Captive to a small *Vicerage*. In short, Sir, it is very plainly the opinion of the *Answerer*, that if some body does not take me in hand, and (as he says, p. 22.) do not seek to lessen the value of my *Letter*, and that very speedily, the *Church* will certainly be all sunk by *Michaelmas* next, and the *State* will tumble after it in the following *Spring*. Bless me! think I, what's the business? a man cannot wish a few honest, and innocent wishes, but that presently he must be *rhym'd on*, *confuted*, and *fought*; but that he must be bound over to *Westminster Squibbers*, *hard Thrusters*, and *Reputation woublers*. And for what? Only for endeavouring to procure the meaner sort of the Clergy a little more Money, and a few more Books.

But, perhaps, Sir, there may be some-

something else ; We had best therefore look a little into the *Answerer*, to see where the offences lie, and where we are likely to be quarrell'd ; for this *Gentleman* letting off the Gun very easily, fights but very little himself ; but only sets out the ground for the Battle ; and claps his hands, and cries, *Holloo*, to the *Armes* that are drawing up.

But before that be done, I cannot but take notice, that although our *Friend*, for old acquaintance sake (which possibly might be begun at *Padua* ; for where else I should be acquainted with any *W.S.* I cannot devise) in many places, is very prodigal of his sweet Expressions towards me ; yet, I perceive, it is always done with a very wary prudent reserve : For his Love and good Opinion of me seldom hold above a Page together, if so long. In one place of his Preface, he thinks him, whom he answers, a *very honest Gentleman* ; but in an other Huff (says he) *We are as good men as himself*,

and have reason to quarrel with the world, that we are not more admired and honoured. For my part, I began to call for my Whinard, being almost afraid that he would have drawn; but all was over presently again; for, in the next side, he falls into such a commendation of me, for joining the Credit and the Serviceableness of the Clergy together, as if he would have fed me with nothing but Sugar-sops and soft Fellies; but yet, for all that, ere he closes up his Preface, he sets my unwilling teeth to the difficult task of *making Nuts*. Nay, sometimes his affection rises, and falls, within six lines compass; for in the beginning of the first Page of his Answer, he seems somewhat timorous, and doubtful: *Either* (says he) *the Author does truly believe, and affectionately bewail, or does very vainly, if not hypocritically too, enquire into the Grounds and Occasions of the Contempt of the Clergy.* But this trembling and jealous Fit was quickly over; for the very next Line, he loves me like mad;

mad; saying, that he does readily believe (notwithstanding the frequent drolting that might make some severe men to doubt) that I am in good earnest. When I had read these words, doubtless, think I, now 'twill be a *Match*; and I may venture now surely to speak for the great *Cake*. But, alas, this Passion call'd Love, is such a Passion for changeableness! for before I had made an end of that Side, all was *Dough* again, and he falls into another *Qualm*; and doubts whether in many things I have said well.

And thus, Sir, he carries me from Page to Page; sometimes he makes me rich in imagination, and as illustrious as a Peer of the Realm; but, by and by, he takes away all my Treasure, and Credit, (p. 80.) gives me an inevitable choice of *Fool* or *Knave*. Some flattering, and half *Friend* would have only said, as he does, that all the Gentry covet my Company; and that my Acquaintance lies with the Learned Clergy only. But

alas , Sir , he knew full well , that
 this might have huff'd , and quite
 spoil'd such an unsettled temper as
 mine ; and therefore he knew how
 to spend good words moderately ,
 and how to put in a dash of humili-
 ation with discretion. To keep com-
 pany only with Worthies , and the
 Learned , is too fatning and foggy ;
 it would in time intoxicate , and
 breed conceit , and bad humours ;
 and therefore my *Friend* knew very
 well , how healthful and seasonable
 it would be for my Constitution , to
 take sometimes fresh Air , and to
 send me abroad to *gather Briefs*. The
 truth of it is , I must perfectly resign
 up my self to his management ; for
 whether I do or no , I perceive , he
 will dispose of me according to his
 good pleasure ; Sometimes I am per-
 mitted to be in the *right* ; sometimes
 I must be in the *wrong* ; e'en ac-
 cording to the humour that he is in ;
 for once in so many Pages , to keep
 me meek , it is convenient , that faults
 should be found ; and then he ap-
 plies

plies both eyes to the Book, and looks for them with all earnestness and diligence: And indeed, Sir, if I may so say without seeming conceited of my own undertaking; the Answerer might as well have excepted against all the Book; and to make short of it, have pronounced it one entire and continual Lie from beginning to ending, with as much reason, as to except against many of those places, which he has pick'd out to confute: Which will more plainly appear by the choice of the Objections, that he has made against my Letter: For having most carefully perused his Answer, I profess, Sir, to you, that, in my opinion, the most sturdy ones which are to be found in his whole Book, are such as follow; viz.

That there is somewhat in Homer, besides an Accompt of Achilles's Toes, and the Græcians Boots. That take two Lads, the one sixteen, the other fourteen years of Age; he of sixteen shall be wiser, than he of fourteen, Cæteris paribus, i.e. as he explains

plains himself, If at fourteen, the
 aforesaid sixteen had hapned to be, as
 wise as the other is now. That every
 Gentleman that keeps a Chaplain, has
 not a Cazen Abigail to wait upon his
 Lady. That it is lawful to take a Pre-
 face from Adam, because the New Te-
 stament refers to the old. That there
 is a Neighbouring Minister of his, that
 has above five hundred Sermons by him;
 and having lately very well looked over
 the same, finds not one of them to be-
 gin with an ingenious Picture. That
 it is very allowable to shred into a Ser-
 mon good store of Latin and Greek
 (at least Latin) though it be in a
 Country Parish; because old Mr. Dod
 uses to say, so much Latin, so much Flesh.
 That it is a great joy, and refreshment
 to a Ministers own understanding to
 quote several Languages, though no bo-
 dy understands them but himself. That
 though it should be admitted, that for
 the most part in a Countrey Village
 Latin might be spared; yet, if it be out
 of S. Austin, it is very useful, though
 no Creature in the Parish understands
 one

one Title of it ; because ignorant people are not to be imposed upon. Lastly, That those little Sentences, viz. as it were, if I may so say, and, with reverence be it spoken, are very mollifying Sentences ; and may with as much reason be used, as *si ita loqui liceat*, or *detur verbo venia*.

These, Sir, as far as I can perceive, are the most knocking and destroying Objections against my Book. As for the rest, he either most plainly, and grossly mistakes me ; or else he tries to do it, but says the same that I do (only he does not know of it) when he thinks he contradicts me ; All which will appear afterwards in their due places ; for I would willingly be as careful to observe his Method, as he has been industrious to mistake my Meaning.

The first thing wherein I am so shamefully and horribly out, is, that I have not sufficiently reckoned up the Grounds and Occasions of the Contempt of the Clergy. For that I having referred all to Ignorance and Poverty,

Poverty, I have, says he, (*p. 5. &c.*) most carelessly left out the *Papists, Jesuits, Quakers; Nonconformists*; and (by his leave) he has forgot one, as well as I forgot the rest, and that is the *Draining of the Fens*; there being a near relation between *Atheism* and the *Contempt of the Clergy*. But no man can think of all things at once,

Well; and do you think, Sir, that our old *Friend* is in good earnest, or does he *droll*? Does he in his Conscience believe that the *Papists* do slight and undervalue our Clergy? Do they lay their Plots, and Stratagems to make us daily more and more despised? and does he think that they are really at the very bottom of their hearts, Adversaries and Enemies to the Church of *England*? Well, suppose they be; what would he have me to do in this case? Must I set sail presently for *Rome*, or dispatch a letter forthwith to the *Pope*, desiring him out of all love, to tie up all his *Priests* and *Jesuits*, and not suffer any one of them to cross our *Seas*: and further-
more

more, to let his *Holiness* know, that in good truth he does not do at all like a *Gentleman*, to let his *Agents*, and *Emissaries* ramble up and down with Swords, and long *Perukes*, and other fashionable disguises; inveigling those of our *Church*, and searching up and down in unknown habits, for some of the least of our *Learned Clergy*, puzzling them with *Sophismes*, and making their Triumphs over them? Do you not think, Sir, that he would listen to this, as he did to the *Quaker*, that went over to convert him? Surely the *Answerer* cannot be so ignorant of the *Romish Church*, and *Constitutions*, as not to see, that so long as the Pope believes himself Supreme and *infallible*, or (which is all one) endeavours to carry on the humour of being thought, and believed so to be; so long as the *Protestants* stand in their opinion for *Schismaticks*; and they believe, or, at least say they do, that there is no salvation out of their own *Church*; so long as they think themselves ob-

liged

liged, or pretend to think, that they
 ought to use all Arts, and Means, to
 restore all again to themselves, and
 to frustrate all the Intents of the *Re-*
formation; Lastly, so long as they think
 themselves Judges, or will judge what
 Means are most likely to be effectual
 to bring about their designs, shall we
 imagine that they will beg our leave
 to comb their *Perukes*, before they
 come out of their *Dressing-Room*? or
 that they will take our advice what
 street they shall walk in; what Com-
 pany they shall keep, and whom they
 shall dispute with? Now, Sir, be-
 cause I thought it next to impossible,
 to hinder altogether their contriving
 our contempt (it being in a manner
 in the Body of their Religion so to
 do) as also that there be several wise
 and wholesome *Statutes* of this Realm,
 with all care and Prudence at first
 made, and since often renewed (and
 now lately inforc'd by strict *Procla-*
mation) to prevent their bad intenti-
 ons towards us, and to defeat, as much
 as may be, their plots against us; if
 the

the *Answerer* would but have considered of these things, and had he but had that same *gratifying Master* of his, who used as he says, to open his understanding in the Case of Juvenal and Flotus; perhaps he might begin to guess, why I did not particularly insist upon the *Papists*, as great occasions of the Contempt of our *Charge*, but left them, and many such things, to be treated of by him: In doing of which (although I am not apt to boast of good works) I did very *friendlily*, For had I not left two or three such things untouched, he would have been hard put to it (as far as I perceive) to have found Furniture for his *Answer*.

But yet for all that, if I were highly pleased with my own *Model*; and were resolved to hale, and fetch in all to my two chosen words of *Ignorance and Poverty*, and flily to defend the same; I could then, Sir, for a need, tell him, that many have been tempted to turn *Catholicks* (as they

they call them) for want of preferment; and many have been abused and slighted by them, and brought themselves and others of their Profession into Contempt, for want of Knowledge.

Now, though I never expected, that all the Clergy of England should be so subtle in Logick, so cunning at untwisting a Complex Theme, so experimentally skilled in Subject and Predicate, so accurate at forming a Verb, and at hunting out an Etymology to the first Original (as I perceive the Answerer is, by what he so earnestly recommends, in several places) but that here and there one in a Country might possibly be worsted by a keen and pinching Jesuite; yet certainly, if the Clergy in general were better furnished with all sorts, and advantages of Learning, it would be more difficult for those diligent Enemies of ours, to meet with so many frequent opportunities of Victory and Conquest: and thereby, you know, Sir, the Grounds
and

and Occasions of the Contempt of the *Clergy* would be much lessen'd, though not altogether removed: For I hope, that no body counts me so extravagantly mad, and doting, as to think that I should believe, that it might possibly be so contriv'd, that there should not be any living creature in *Orders* in the whole land, but should be forich, and learned, as that he should never tempt any man to disesteem him; or that he should behave himself so worthily, and discreetly, that it were impossible for the vilest *Raskal*, *Varlet*, or *Infidel* in the world not to respect him, and attend to his Doctrine; (which is a thing that the *Answerer* has a great mind that I should say, because he can contradict it) seeing that I had said several times in my *Letter*, as also in the *Preface*, that I would propound nothing, as near as I could, but *what was hopeful, and practicable*. Which thing if he had been at leisure to have minded, he need not then have held up his hands so

C high

high, and repeat it ten or twelve times with such wonderment, that I should refer all to *Poverty* and *Ignorance*.

I am very loth, Sir, to go about to abate the *Answerer's* prizing himself, for discovering so many other several occasions of the Contempt of the *Clergy*, besides those which I mentioned: but I perceive he seems mightily concern'd (as you know, Sir, one *Friend* cannot but be for another) that I should be so lamentably mistaken, as to say, that *whatever lessen the value of the Clergy, or render it less serviceable to the world, than might be reasonably hoped, may be all referred to Ignorance and Poverty*. For, says he, p. 7. *The Occasions of the Contempt of the Clergy are not only (on our part) Ignorance and Poverty*. Again p. 18. *You had said enough, says he, if our Ignorance and Poverty had been only some, or the main of those things that lessen our value, and not the only things*. And p. 22. *Wherefore again, somewhat else*
is

is sometimes the occasion of the Contempt of the Clergy. And p. 23. I wish, says he, you had not said, *Whatever lessens the value*, &c. — So that I perceive, if I had said that *Poverty* and *Ignorance* had been some of the Causes, or the *main*, or *chief* occasion, or the like, it had passed well enough; (I might possibly have had the Gentlemans Daughter;) but to say they are the *only*; that there is *nothing besides*; to put in that stabbing word *Whatever*, it was an unkind, and *unfriendly* Expression.

Truly, Sir, you know pretty well my temper; and I believe, would vouch for me, that I had no malice in my heart, when I said *Whatever*: But I much wonder that the *Answerer*, who did so often, and solicitously wish, that that same offensive word *Whatever* had been left out, should overlook those others that are in the same Sentence; *viz. than might be reasonably hoped*; or if he did not, what did he think they meant? he may believe me, that

those words were not put in by chance, and (being slow to confess) now made use of to deliver me from a dreadful Mistake : But I intended thereby to signifie two things ; first, That I would enquire into such causes , and grounds, as might be reasonable , and proper for me to enquire into ; and not into such things, as were already taken care of by the *Laws* of the *Realm*, or *Canons*, and *Constitutions* of our *Church*, as was before hinted. And had we an *Act* of *Parliament*, that were in as good force, against the *Poverty* of the *Clergy*, (which a worthy, and very *H. Th.* learned *Author* in a late *Treatise* tells us, might be so ordered, as it might not be very grievous to the *Subject*) as against the forreign, and domestick enemies of our *Church* ; I had left out that as well as those many other causes, which the *Answerer* thinks fit to mention : but indeed as to that other business of want of *Learning* ; that would scarce be easily remedied by
a *Vote*

a *Vote of the House*, except it were extraordinary fall.

Another thing that I intended by those words, was, that I would meddle with nothing that was almost impossible to be wholly avoided: and therefore at that time, I did not think it convenient (though perhaps afterward I may) to tell the people, that there are a great many very wicked ones in the world, and always will be. Such I mean, who defying *Heaven*, and even *God* himself; it is no wonder that they are not sparing to a *Clergy-man*; although he has a very large *Parsonage*; and although he has all those *same Books*, that the *Answerer* says (p.46;) he has heard of: nay, though he be one of his *neighbouring Doctors*, with his *ratling Coach*: for we have those that can *curse* and *swear*, as loud as that can *rattle*, and *ramble*, let the road be never so uneven, and the *Coach-man* drive never so hard, and so they will, so long as they give themselves up to the *Devil*. But I thought it not fit to

write a Letter to *Him*, to chain up his busie spirits of darkness, from intermeddling with affairs on Earth; nor to insert *him* for one Ground or Occasion of the Contempt of the *Clergy*. But this, I think, may conveniently be said, that whatever numbers we have of those that are despisers not only of the *Clergy*, but of all that is good; and that were I to write my first Letter again, I cannot (by the blessing of God) think of any more proper way, either to recover them from perpetual ruine, or to abate their infecting of others, than with all earnestness to wish that there might be daily additions of such to our *Worthy Clergy*, whose Counsel, Value, and Example might win them by degrees into some sense of *Religion*, and better opinion of those that are more peculiarly the *Maintainers* of the same.

I know there be some, who having a great mind to dislike something or other, think they have made a considerable Objection against what I
 writ

writ before, by saying, That I was very silent as to the *carriage*, and *conversation* of the *Clergy*: which may be partly true, and yet no great omission; because I thought with myself, that if there were any want of advice, and exhortation to the *Clergy*, it might be more proper to be performed by such as had *Authority* over them, and power to mind them of *Ecclesiastical censures*; but, for my part, I know very little service that I could do in that kind, unless I should have rid up and down the *Country*, and turned *Parrettor*, or *Infarmer*; and so bring in a *Roll* of such as are idle and negligent in their Profession: An employment, I must confess, that I do not much approve of, but shall leave it to the ready and listning *Nonconformists*: whose ill Will to the present establishment of the *Church*, would make them very glad of the office: and, I am confident, they would bring in a very fine bill since *S. Bartholomew the famous*, if they were but entrusted with the contriving of it.

And perhaps this may in part satisfy what the *Answerer* thought he said against me (p. 10.) viz. that *Integrity*, together with *Learning*, and an *Estate*, is more considerable than either of them or both together. Yes truly that it is, by above ten in the hundred: But yet for all that, he need not to think, that supposing the great *Tithes* should be bestowed upon a *Vicar*; that he should presently fall to breaking all the *Commandments*, and saying the *Creed* backwards: for that is, or at least must be his meaning, if he intended to gainsay what I had written: that is, that *Learning*, and a good convenient *Estate* are of none, or very small account and use in a *Clergy-man*; if there be but *integrity of Life*, and good conversation: Which, I say, I think is not extraordinary true: For take this same *integrity*, that has but little money, and very few Books: and give this *Integrity* a good *Library*; and the knowledge thereof, and an hundred pounds a year; and if this *Integrity* be not more

more considerable, and do more good in the world, then poor, naked and unlearned *Integrity*, I never saw the like of it ; especially in a *Clergy-man*, who you know, Sir, since miracles are ceased, are supposed to come to a better knowledge of the mind of God, and better able to discover the same to the people that are committed to their care, by dedicating themselves, and their time, to that Design and Service.

It is just to as much purpose, and as much against me, what the *Answerer* says on in the same Page, *viz.* That very rich and very learned *Clergy-men* have been despised ; witness the *Bishops* in the late times. Yes truly, I must needs grant an old *Friend* of mine, that taking away all their *Estates*, the *Arch-Bishop's* Head, and putting may of them in *Prison*, are notable *Signs* of their being despised : and he may remember also, what the same *despising Rascals* did to our *Sovereign* the *King* ; and what would he infer from thence ? If any thing at all,

all, it must be, that *Riches* and *Knowledge* are altogether as useless, and as subject to *Contempt*, as *Poverty* and *Ignorance*: If he please, he may so infer; but when he has done, he will scarce be able to hire two in a *Country* to believe him, unless they be very special and inward *Friends*.

But of all *Stratagems* that he makes use of, to shew how vain, and successful all my endeavours were likely to be; that certainly argues the most of close and thick thinking, which he licks upon (p. 12.) Nay, says he, I will venture further a little, to make it appear (and indeed if there were ever *Venture* made, this was one) that *Ignorance* and *Poverty* are not the only grounds of *Contempt*; for some *Clergy-men* are as much slighted for their great *Learning*, as others are for their *Ignorance*. Now, although he says in his *Preface*, that he would not much boast of convincing the world, how much I was mistaken in what I undertook; yet, I am confident of it, that this Contrivance of his did inwardly

wardly as much rejoyce the *Cockles* of his heart, as he phantasies, that what I writ did sometimes much tickle my *Spleen*. But wherein, I pray, Sir, are they lighted? O, says he, in their *Preaching*; a *Learned-Scholar-Preacher* can neither keep the people awake, nor make them write after him; whereas a plain right-down less learned *Divine* shall make them stare and start again; so would an honest *Block-River* with his *Beetle*, heartily calling at the *Church-Door*, once in five or six Minutes, as well as the most *Ecclesiastical-Fish*, powerfully exercising upon *Edifying Wainscot*.

But does he think, Sir, that *Ignorance* will out-Preach *Learning*? He is to remember that into want of *Learning*, I put also *Discretion*, and want of the use of *Learning*; and also consideration of the capacity of the *Auditors*; and there be many other things, besides *Greek* and *Latin*, hard *Words*, and some *Mysterious Points*, which to preach to *Common People*, you had as good give them a *Lecture* about

about *Squaring the Circle* : And therefore he did not hear me say, that the greatest *Meer-Scholar* is always either the most admired *Preacher*, or really does the most good, because many other Circumstances are required, upon which the Fame, and Success of a *Preacher* does sometimes depend : But yet, thus far I durst venture to say ; (seeing that we are got upon the *Venturing Pin*) that he that understands the *Holy Scriptures* best, and therein the Mind of *God* explained ; (under which I comprehend all Learning requisite for the same) he also that has the Command of true and useful *Rhetorick* ; discerning what words are most proper, and intelligible ; and how they are so to be ordered as they shall not make either any harsh, and unpleasant noise ; nor be difficultly understood ; and that has besides an audible and graceful Voice, a comely and unblameable Gesture ; if this man thus accomplish'd, be not more respected, and likely to do more good in general, then he that wants all, or
has

has but some few of these, then is it a most rash and idle thing, to wish the very meanest we have of the *Clergy*, to have had the opportunities of any better improvement.

But, O, the *sanctified postures*, the *familiar and condescending Similitudes*, and the *insinuating and melting Voice* ! I hope, Sir, they do not resolve to *muzzle* my *Clergy-man*, or think that I intended only a *mute Divine* ; one that should only *frown*, and *forehead* his Parishioners into a Godly Life, instead of prudently *reproving* them ; and saying nothing to the purpose, should only cheer up the people, with drawing up his Chaps into a *pleasant Smile*, when the *Use of Comfort* is ready to come : Of which Religious *Face-makers*, we had a great plenty in the late *zealous times* ; those, I mean, that use to turn up the Glass, and spend a quarter of it, in rocking of themselves into a still fit of Prayer, and then breaking out into a sudden fright of Devotion, as if they were risen from the dead.

dead. We are, (thanks be to God)
past those days , when the *Pulpiteers*
use to strip and truss themselves, as if
they were to shew some *spiritual tum-*
bling ; and so having hung up their
Cloaks, and put back their hair be-
hind their Ears, sometimes they were
for bending backwards, as if they
would take up a Shilling in their
Eye-lids ; sometimes again for stretch-
ing upon the Cushion, as if they
would turn over their heads, and
shew you the double *Summer set* ; but
then, if there came to be any extraor-
dinary Shew , and the Occasion did
require any transcendent Feats of A-
ctivity , and great Agility of Body,
such as a *publick Thanksgiving*, or a
Solemn Day of Humiliation ; such a
time called only for close Drawers,
and the Breeches were to be left at
home, because they were great damp-
ers of the power of the Spirit, and a
vast hindrance to the efficacious *car-*
rying on the Work of the Day, and the
immediately succeeding Tax : Then,
it was that Godliness chiefly consi-
sted

sted in the management of the Eye ; and he that had the least Pupil, was the most righteous ; because most easily concealed by the rowling white. Then it was, that they would scarce let a round fac'd man go to Heaven ; but if he had but a little Blood in his Cheeks, his condition was counted very dangerous ; and it was almost an infallible Sign of absolute reprobation : And I will assure you, Sir, a very honest man of a *Sanguine Complexion*, if he chanc'd to come nigh an officious *Zealot's* House, might be set in the *Stocks*, only for looking *fresh* in a frosty morning ; and yet, for all that, these pale and world-renouncing *Saints*, should sily lick up all the Sweet-meats of a small *Parish*, and religiously suck down a Pint or two of *Malaga*, and then despise the Creature, unless taken with moderation.

What the *Answerer* meant, in saying that an unlearned Preacher had many ways to keep people awake, and to make them as busie with their
Pens,

Pens, as the *Clerks* are in their *Chancery Office* ; whereas a man of Reason, and true Eloquence should not so much as draw forth one Sigh, Tear, or drop of Ink, I do not understand ; for, for my part, I see nothing to the contrary, but that a Person of good Education and Discretion (if he did not think it useleſs and phantaſtical) may *bellow* as loud, as the moſt illiterate of all ; for, Sir, if you remember, care was taken, that ſuch as were deſigned for the *Ministry* , ſhould have, not only all their *outward Limbs*, but alſo good, *ſtrong, and laſting Entrails* ; which, you know, Sir, if the Mouth does but open, and things be but a little ordered, will make *noiſe enough* . If indeed People were to be *bellow'd* or *blown* to heaven, then certainly their *Herdſman* with his Horn, might ſave more People of the Pariſh, than the *Minister*, though he ſplits his Throat ; and I deny not, but that a man may be ſcar'd by a *whole Cannon*, or a *Crack of Thunder*, but ſcarce into a good Life that will hold and continue ;

tinue ; and although to the late famous *Triers*, it was an approved of Sign of *Conversion*, to have been in a great *Storm*, or *Tempest*, and to have been a little frightened or affected therewith ; yet I cannot forbear to say , that that person, who has been kept awake by a meer *hideous noise*, and such a *strenuous Voice* that will not so much as let the poor *Fackdaws* rest quietly upon the *Steeple* : when he gets but once out of that *jarring Din*, he may presently fall asleep, and as well try to meditate upon a *Sound of Trumpets*, as any thing that he remembers towards the amendment of his life.

I did partly, Sir, promise to observe the *Answerer's Method* ; but I am afraid I shall not be altogether so good as my word ; and if I fail, I suppose it is no great matter ; for I do not perceive that the closeness of his *Siege* is such, as should strictly require any such thing ; therefore before I proceed any further, as he tells me p. 5. that he has no reason to

D

thank

thank me, that I should take notice of no other Occasions of the Contempt of the Clergy, but Ignorance and Poverty; so, I am sure I have, very little reason to thank him, for trying to make people believe, that I should say, that whatever Disgrace or Contempt did lie upon any of the Clergy; it was altogether their own Faults; to which purpose, I am confident, he speaks nigh twenty times in his Book. By two or three places, Sir, you may guess at his meaning in the rest, p. 6. he says, *I do almost insult over the Poverty of the Clergy; and that I do in a manner excuse the Laity for despising the Clergy;* and p. 18. he wonders at me for thinking that *the Clergy is wholly necessary to their own shame; whereas it is oft times their Misfortune,* as he says, p. 23. and the matter had not been much, if he would have been content, to have been mistaken all alone by himself, but he must draw in the *Countrey Gentlemen*, and scandalize them; and set them to make a groundless.

groundless and senseless Speech, from what he pretends they should find in my Book ; saying, *Look you here, Parson, have you seen this Book ? here is one that has made it as plain as the Sun , that you are a company of dull Block-heads , and that the reason that you are no more respected, is all your own fault ; and so you may see sink in your own sorrows, there is no body likely to pity you.*

Surely, Sir, the *Answerer* has got my Book purposely Printed for his own mistaking ; For , I can find no such thing at all in mine , namely, that all the discredit, or calamity that falls upon any of the Clergy is wholly, and altogether occasioned by themselves. But the contrary I find almost every page : as suppose a Lad should be imposed upon, and made believe he is fit for the *University* ; and thereupon should be presently sent away with *Caro* , *Corderius* , and *Textor's Episthites*, for Gunpowder-treason ; and with *Münch vnde Six* ——— and perhaps the beginning of the next verse, so

fitted to his tongue, that it is ready to start out of his mouth at the first sight of the *Theatre*, or *Kings Colledge Chappel* : and suppose when he comes there, that his parts are such, that the *Muses* come upon him but very slowly, or that he cares not much for their further acquaintance ; having been sufficiently bang'd out of all love to them at *School* already : or, suppose he having a mind to study, has neither *Time*, *Books*, nor *Money* to purchase them : but must go to the *Stationers*, to look what's the *Englisch* of a word : and that his friends being either not willing, or not able to maintain him there above five or six months, he goes and seeks his fortune ; and so as it is in the Fable, *he skips into the pond, in hopes of a flock of Sheep* ; but so it falls out, that he never arrives to the preferment of above *twenty pounds a year* ; whereupon, Sir, upon these and the like occasions, it so happens that such an one possibly proves not very serviceable to the *Church*,
nor

nor much esteemed of by the people : Now can any one in the world, besides the *Answerer*, be so mad as to think, that I who had reckoned up these, and many such occasions of the Contempt of the *Clergy*, and finding thereupon, here and there, a person in *orders* not so honoured and useful, as might be wished ; should presently bid him (or tempt others, by what I said, to do it) go hang, damn, or bury himself alive ; go sink, drown, or die in a ditch like a dog : he may e'en thank himself ; it was perfectly his own fault : a great lazy lubber, that might have had a Living of six or sevenscore pounds a year ; and he must be modest, and go puling into a private corner with one of sixteen ; an idle and unambitious Coxcomb, that might have had his Barns top full of Corn, besides two great stacks in the Yard ; and when he should be gathering in his refreshing Harvest, for him to be counting up his few in-coming eggs ; or scrambling with the poor Pigg for Plums under the

Damns tree : an ill contriving Rascal, that in his younger years should choose to lug the bag and the bottle a mile or two to School : and to bring home only a small bit of Greek or Latin most magisterially construed ; and would not enter himself into one of the great Schools of the Land, where he might have received his belly full of knowledge in full chargers ; and afterward having five or ten pounds a year plentifully allowed him by his friends, should forsake the University, and the Advantages thereof, and go sneaking into the Country, and spend the prime of his years with a company of small Grammer-Singers : a careless and improvident wretch, that should be so overseen, as to be descended of such an humourfome and phlegmatick Father, who was so surly, and dull as to bestow upon him neither Estate nor Parts ; or that should be so inconsiderate and undiscerning as that he should suffer himself to be begotten of such mean and ordinary Parents : whereas there be so many fine and tall Gentle-folks in the world,

world, that could have given or procured him present preferment: away miserable and low contented mortal! Weep on, and die! sinking in your own sorrows, and in your own contrived miseries; for you are likely to have no help, pity or respect from us.

After this rate, Sir, he discredits the *Countrey-Gentry*, in that Speech, which he makes for them; as if he could find any one creature in the whole Nation (that ever saw my *Book*) besides himself, so egregiously weak, as to mistake me so grossly as he represents them to do.

Neither, Sir, would it satisfy the *Answerer* to endeavour to make people believe, that it was my opinion, that whatever *disesteem* any of the *Clergy* did lie under, was perfectly occasion'd by their own choice, and wholly to be attributed to their own neglect, and imprudence: but he must needs go about to draw me in, to undervalue the whole *Clergy* of the *Land*: which he has as much reason to hope to do (from any thing that I said)

as to try to perswade me, that I promised in my first *Letter to cut my own throat*; and for that purpose, he has so ordered the business, that in the *Mercurius Librarius*, to the end of the *Title* of his *Answer*, these words are added, *viz. Wherein is contained a sober vindication of the Clergy of England from the imputation of Folly and Ignorance.* Now, Sir, although I did not spend much time in contriving a set commendation of our *wise and honourable Clergy*; yet in several places I said so much, and acknowledged it so far, that I thought that no body, that would but at all attend to what I writ, and were not very humourfome, and peevish besides, could possibly mistake my Meaning; my design being not to make a needless and solemn commemoration of the Learning and Wisdom of our *Clergy* (which the whole world has always admired, and have reason still to do, and our *Adversaries* to dread) but still to encrease the number of our Admirers

Admirers, and that we may become a greater terrour to the *Enemies* of our *Church*. Neither, Sir, was I altogether ignorant, how much the ordinary sort of our *English Clergy* do far excel in Learning, the common *Priests* of the *Church* of *Rome*. But, Sir, as I told you in my last, as there were very good reasons (ever since *Infallibility*, and the several *Arts* thereunto belonging, was laid aside) for which it might be convenient that our *Common Clergy* should be richer than theirs: So for the same reasons, it might be requisite (or at least very desirable) that it should be *more learned*; but for all this, Sir, the *Answerer* taking no great delight in understanding what I meant, on he goes p. 25. most *historically* shewing, that the *English Clergy*, since the beginning of *Queen Elizabeth's Reign*, is much improved; and the reason is, because *they can now preach much better, than the High-Sheriff could then*: Whom I must grant to be a most *admirable Preacher*,
if

if his *Phanſie*, and *Biskets* held out good to the end of his *Sermon*; to which, were it worth the while to reply, it might be ſaid, that ſuppoſing the *Clergy* be ſomewhat improved ſince thoſe days he ſpeaks of; and that the reſt of the world ſtood ſtaring ſtill at the ſame low degree of underſtanding, then a *Clergy-man*, although but a little amended in his Judgment, and excelling thoſe of former times, would be much valued, and reſpected. But ſuppoſe the *Laiety* have an odd kind of phanſie to enquire, to improve, and in their way and proportion to grow in knowledge alſo; then a little improvement in the *Clergy* will not poſſibly be ſo hugely wondered at, as the *Answerer* expects it ſhould be, unleſs he could procure an Order to have all that are now living in the world, to be preſently knock'd on the head, and to fetch from the Grave the *High-Sheriff*, and his ignorant *Halberteers* to admire the growth and increaſe of Learning,
that

that is now to be found in the present *Clergy*. But, for my part, I must confess, I know no reason to deny, that the *Clergy of the Land* does daily considerably improve: but withal, I do not perceive where the *Murder*, *Witchcraft*, or the *Jesuitisme* of the business lie, either in wishing that they may still proceed; or in guessing why they go on no faster.

I believe, Sir, you are sufficiently tired with reading the small devices, that the *Answerer* makes use of to defeat the design of my *Book*, and the hard shifts that he is sometimes put to, to contrive but a *conscionable Mistake*; but when his parts grow low, and his Invention flags, then he is for seeking out for one of my own supposed *Objections* (and presently shutting the *Book*, lest he should read any of the *Answer*) he spends his time in paraphrasing upon that. How often, Sir, he falls into this humour, it would cost the *Reader* near six pence to know. I shall
give

give you therefore at present, Sir, but one instance of it: About the beginning of *p.* 32. he wonders at me very much for seeming to say, that *the worst of all Schölers are pick'd out for Divinity.* For, says he, *Is it not a strange thing, that they who have diverted to other Studies, should for a great part, prove excellent in their kind, able Lawyers, expert Physicians, &c. yet they only who settle to Divinity, should for the most part prove otherwise?* Yes truly, it is a very strange thing; and I believe the like was scarce ever heard of; especially by an *Answerer*, who will neither read, nor guess tollerably: For, if he had but taken that same *prospective-Glass*, which he advised me to look upon the *Laity* withal, *p.* 5. and had he but turned either end of it upon what I said, *p.* 11, 17, 21 & 81. perhaps his wondring in time would have somewhat abated; for there he might have found, that very few determine themselves to the Profession of *Law*, or *Physick*, without

out the consideration of some *Estate*, upon which they foresee they may be probably maintained, untill they gain skill enough, and reasonable Confidence, to *profess*, what they design; and, sure I am, that there is scarce now to be found a *Lawyer* in the *Nation*, that ever got, or is likely to get *Sauce for a Pullet*, but (besides his *University*-preparations) has spent the best part of his time, for six or seven years together to fit himself for his intended Employment; and as for those many others that go only to the *Inns of Court*, to learn and admire the excellent Knack of eating without a *Trencher*, or to know the *Porter's* Name, and the four *Terms*, these are only a shame to themselves, no great discredit to the *Profession*; because they never intend, nor endeavour to practise; and if they should go about it, it would be but to very little advantage for them to give a proof of their ill spent time; for he that palpably loses his business at the *Bar*,
once

once and again, meerly for want of skill, and not out of pardonable mistake, he may e'en run home to his Chamber, and lay aside his *Gown*; for his *Sword* will as well become him in *Michaelmas-term*, as in the *Long Vacation*.

And these, Sir, are the choice and best of the Reasons, that I can find in the *Answerer*; upon which, he will not suffer any of the inferiour sort of the *Clergy* to come to any higher degree of Knowledge; before they enter upon their holy Employment. The next thing, that he undertakes to shew, is, that supposing the Ignorance of any of the *Clergy* be such, as it were convenient to wish it less; yet that I have either not truly assigned the causes of it, or have omitted many. And here in the first place, he falls upon me as severely, as the very *Castle-keeper* himself could have almost done, for finding fault with the common Method of *Schooling*: In which, his first Assault, about *Greek* and *Latin*; is so forcible and furious; his

his Reasonings so killingly close and destroying, and all his Deductions so securely back'd and guard'd; that I was almost tempted to renounce *Logic*, and all its works, and never to come again within a furlong of an *Untwister of complex Themes*; but presently to clap Hat under Arm, and to run as hard as legs would carry me, to the first man that sold any *Armo* or *Trist*. About the middle of p. 35. (a place I am sure I shall no more forget than *Marston-Moor*) after a mild and gentle Preface, as sweet and courteous as *Friends* could devise, viz. *I beg your pardon*, says he, *if I be not altogether of your opinion, as to the business of Schooling*. When, alas! (little thinking I of any such danger, so nigh at hand) without mercy he seizes upon me with the utmost violence, and dint of *Logic*, and beginning with a most confounding disjunctive *Syllogism*, called by the wicked and hard-hearted a *Dilemma*, or *Cornute* (which you know, Sir, is the most barbarous and unchristian that can

can be invented by *man of Argument* ; he tells me after this inhumane and savage manner ; *Either*, says he, *it is necessary that Greek and Latin should be learned, or not*. Now, for my part, Fire or Water ; burn or drown ; I know not which to chuse. If I say Not ; then he has me most cruelly upon the Hip, and brings me over with a most deadly Gush : For I, thinking nothing of this Mischief, had gone, and foolishly said, that *there were very good Books in Latin and Greek* ; and therefore, seeing I cannot avoid it, I must say Yes ; though it be to the undoing of my Wife and Children. *Yes*, says he ? *then if necessary, those Languages are to be learned at School, or not* : Well : it's e'en as good to be undone at first as at last ; I must say Yes again. *Very good !* says the *Answerer* ; and now we have got you thus far ; I proceed, and assume. Nay, think I, now I perceive, he intends to kill me alive ; now come *French, Spaniard, Turk, Tartar*, or any devisable thing ; for
nothing

nothing, I am sure, can be so heathenish, and void of all Grace, as a cruel and blood-thirsty *Assumer*: But I must be content; for on he goes, and to make an utter end of me, says, that if *Greek and Latin* are to be learned at School, then a good proficiency is there to be made; and if a good proficiency, then nothing but the meer words of the *Languages* are to be studied. But I know, Sir, he'll be ready to say that he does not conclude so: but I care not for that; for he must conclude so, if he intended to conclude against what I said: For I said nothing against the *Languages*, but only that some other delightful Employments might be mixed with them; and that a very competent skill therein might possibly with more advantage be gain'd out of some other Authors, than out of *Dictionaries*, or *Fanua's*, which are not much better. A Lad surely may bring up a little *Arithmetick* and *Geometry* (beside a good Bouget of *Latin* and *Greek*) without breaking the Horses

E

Back;

Back, especially if his *Fathers* man comes but along with him. And as the *Answerer* says, he has heard of *Fathers*, *Councils*, and the like; so I have heard there is a *Greek Euclid*; and that there be many *Latin Books*, out of which, Knowledge, together with words, may be conveniently learned. But alas! now I think of it, *old Folkes* will not give unto *Children* any Reason for fear it should choak them. What give a child rank and surfeiting sense! It will breed Worms, the Itch, Kib'd Heels, and Scabby Heads. *Children* must have only Water-Gruel, scall'd Milk, Bread and Butter thin spread, and gay'd, and easie digestible words. A *Triangle* brings down the *Pix of the Mouth*; and a *Square*, if it be any thing large, certainly inflames, and causes the *Squimzy*. And, as the *Answerer* says, (p. 37.) It is *Memory* alone that is to be cherish'd and employ'd in *Lads*; that being the great *Storehouse* and *Foundation of all Learning*. Yet truly, it is so; but for all that, I do not much

much approve, that a whole file of Lads shall be all hang'd up indifferently together, for not being able, in the same time to get, and repeat so many Inches, or Feet of words; whereas perhaps some of them, having naturally but a small Faculty that way, have as much reason to be whipp'd because their Hair is not curl'd and flaxen, or their eyes are not gray. And whatever Sense the *Answerer* may pretend is to be found in *School-Books* to assist and help the Memory, yet it is usually so undiscernable to Lads, that you had as good set them to get by heart all the *Signs* from *Temple-Bar* to *Westminster*, as many Tasks that they are oft-times obliged to.

And as for the business of *Homer*, if the *Answerer* will promise me not to be angry, I will for once chuse rather to be of my Lord *Bacon's* Opinion than his; who tells us in his advancement of Learning, "that he can without any difficulty pronounce, that the Fables of *Homer* (notwithstanding

"ing he has made a kind of Scripture
 "by the later Schools of the *Graci-*
 "ans) had no such inwardness in his
 "own meaning ; but however as the
Answerer well observes, there is some-
 what else in *Homer* besides *Achilles's*
Toes. But I profess, Sir, my mind did
 so run upon the so often commended
Moveables of the *Captain* (*αἰδώς & ἔλεος*)
 that I might easily forget the *Buckle-*
Garters. But is there no thing else in
 that ancient and venerable *Poet*, but
 stories of *Footmanship*, & such like low
 accomplishments ? Was it not he that
 laid down the first Elements of *Physick*
 & *Chirurgery* ; & gave the first Glimpses
 for scraping of *Lint* & spreading *Plai-*
sters upon Leather ? Is he to be underva-
 lued, that is not only the most *Christi-*
an but most *Protestant* of *Poets* ; in
 whose Works you may not only find
 all *Practical Divinity*, as fast as in the
little Book of Piety it self ; but most Cases
 of Conscience warily resolved, and
 knotty Controversies acutely deci-
 ded ? Is he to be called a *Rumbler*, who
 glides as smooth as a Star, or a fired
 Rocket

Rocket of Tow ? who was not like common confined Mortals, born at one dull place ; but at no less than seven the most eminent *Cities* of the *East* ? Is he , with whose Works *Alexander* alone could take rest, when as the whole world besides could not content him ; and who has been so solemnly quoted in all Ages, and so generally relied on as the only Standard of *Gracian Classicalness* , to be compared with *Gargantua*, that was famous for nothing else but *Torchbush* ? Alas, Sir, this is nothing to what might be found in *Homer*, if people were but diligent, and go but deep enough into the *Original*. There is the *Fesuits Powder*, that the world has made such a great stir about, lies so evidently in one place, that reading but the very Verse with true *Accent*, will almost cure an ordinary *Quartan* : And again, there is the *Philosophers Stone* ; for which people have been groping so many Ages : I could say somewhat concerning a certain long word in the second *Iliad* , that would

encourage an often frustrated *Philosopher*, to call for his despairing *Belows*, and presently to blow up a-fresh. And indeed most of those rarities, which latter Ages have counted themselves happy, and ingenious in the finding out; as the *Compass*, *Printing*, the *Circulation* of the *Blood*, and the like, are fundamentally all in *Homer*; and if people had not been lazy and distrustful, might have been long before brought to light, by a little help of *Didymus* and *Eustathius*.

And this puts me in mind of what I have heard so often said concerning his *Latin Brother*, Prince *Virgil*; namely, that if all *Arts* and *Sciences* were absolutely lost, burnt or sunk; and only *Virgil* left secure in the *Capitol*; they might be all most easily recovered out of him, by one that has but patience, a black eye, and a good *Commentator*. In one corner of a *Verse* lie very close all the *Secrets* and several *Systemes* of *Astronomy*; and though *Ricciolus* has seemed

seemed to search many *Authors* for his curious Observations, and to have spent many an hour in his ingenious Contrivances; yet, if you trace him home, and watch him but closely; you will find, Sir, that he is only a *Paraphrase* of four or five pounds price, upon those bare fruitful words of the Poet——*quo sidere terram*. From another small quantity of *Primæly Verse* may be retrieved, if need should be, all the practical as well as fundamental Laws of *Policy*; and that *Candia* stood out twenty years, only by a right understanding of——*Apibus quanta experientia parcis*; keeping close to the Letter; and was afterwards taken by some idle, and looser interpretation of the same words; there is nothing more plain. Nay, Sir, I shall tell you a little further, what a *Nonconformist* not long ago hinted to me, viz. That if the present *Fathers* of our Church would but lay aside all *Eccelesiastical History, Fathers, Councils, and Canons*; he would undertake to

draw up; out of the Evangelical and Prophetical Writings of Virgil (as he call'd them) such a Body of Divinity and Church Discipline, as should exactly agree with the Primitive Doctrine and Intentions of our Saviour; and more than that (giving me a private jogg) he was almost sure, that if this great Poetical Divine had lived in our days, he would have turn'd out as Bartholomew; for he found some notable Insinuations in the Author against the Surplice, and renouncing the Covenants. So that, Sir, upon further considerations, I must be forced to acknowledge what the Answerer says p. 38. that together with the Fabulous part of Poetry, there is a great deal of useful Learning to be found.

But withal, Sir, I must beg leave to put in a Caution or two, as to what was said a little before concerning *Homer*; and then not a word more of *Homer* all this year. And first of all, I have made some little enquiry concerning *Alexander's* laying him

him under his Pillow; and I find that the Learned differ; some placing him only upon a Stool by the Beds-side, and others over his Head upon a little Ridge; the ancient *Manuscripts* not fully agreeing about *uno* and *una*; and as for *Rablais*, I shall not undertake for his being of the *Reformed Religion*; but as to *Divine Mysteries*, I think that *Homer* and he may equally pretend: and though comparisons are odious, yet I am somewhat forward to acknowledge, that the mighty Spirit of *Gargantua* declining the vulgar way of coming into the world, and cunningly crawling up the *Hollow Vein*, and so making his Escape under his *Mother's* Ear, is not much inferiour either for honour or strangeness to that *Seven-city* Birth of *Homer*. I meet indeed sometimes with idle extravagant people, that are so prophane as to compare his *Poems* to *Chivychase*; but such I always check; shewing them plainly, that when the *Poet* has a mind to recreate his *Read-*

ers to purpose, than by the elegant help of his little tickling π's and δ's, he could do it so effectually, that nothing ever came more delightful from the Town of Athens. What more *Phœbe-like* than τὸ δ' ἡμετέριον παῖς ἀνδρῶν Σιδῶνι. What more smooth and celestial than Ἐχολόγηται, Ἐκώλονται, πολυκήμεσσι βραχύνει. But indeed when the Broad Sides of *Poluphloisibolis*'s, the *Hippodamiois*'s, and the *Poluscarthmionis*'s are dreadfully discharged towards the upper end of the School, and the noise thereof come grumbling down like a Cart over a wooden Bridge; I will not say, but that a small Lad or so, of a tender Constitution, may chance to creep underneath the Table. But to make an end, Sir, of this; questionless there is a very peculiar and secret worth in several Authors; and if you want a Bit of Ancient *Autho- rity*, to plant *Classically* upon the Title-page of your *Book*, there is none that is more fit, or has been more serviceable, than the worthy
Poet

Poet before-mentioned. Nay ; so serviceable has he been in this kind, that I durst almost venture to say, that if he should by any Misfortune be afterwards utterly lost, he might be so far pick'd up by pieces out of Title-pages, that there should scarce be wanting one *τὸ ἀπομειλόμενον*.

And thus having done with *Greek* and *Latin*, I shall now, Sir, follow the *Answerer* to p. 39. where he tells the world, that if he would have made the worst Construction of all things, (and indeed worse I think no body could have made very easily) it is my Opinion that thirteen or fourteen years of age is old enough for a Boy to be dubb'd a Freshman in the University; whereas I only said, it is but very low and slender diet to live sixteen years upon the meer strength of words : but notwithstanding that, he hurries on in a most sharp confutation of me, *ceteris paribus*, as he did about *Greek* and *Latin*: but yet somewhat warily quoting by the way

way Dr. Hammond, and another that were admitted into the University at thirteen, and did well. Whereas, in that place, it never enter'd into my thoughts to consider to what years it was best to continue at *School*: but only, let the time be what it will, I thought that some of it possibly might be better spent. But the *Answerer* does no more here, than in many places besides: for where the confutable matter grows scarce and thin; then he is for making some certain opinion for me; and having deputed me to say such and such words, he begs leave to suggest somewhat p. 40. and then he falls with all vengeance upon that same poor opinion of his own devising: and knocks it and bangs it, to dust and ashes. And this humour is so powerful upon him, that within two or three pages he is at it again, viz. p. 43. it does not, says he, always necessarily follow, that *Rope-dancers in the Schools prove Fack-puddings in the Pulpit*. No verily, it does not; and
I knew

I knew it very well: but that does not hinder, but that it may sometimes follow, or very often, or *usually happen* (as I said pag. 33.) I pray, Sir, when you meet the *Answerer* next, desire him to look a little better to his words: He could not be content to put in *always* instead of *usually*; but he must bind it, and ram it with *necessarity*; saying, *it does not always necessarily follow*. I owe him, as I remember, a little curiosity for treating me so barbarously about that same troublesome word *whatever*. I wish with all my heart, that he had not said *always*; for an old friend, an old acquaintance to say *always*! and to put in *necessarily* besides! it was certainly a most unhappy oversight. But then, I liked that which follows singularly well; *i. e.* having made me to say, that *all that ever had been Prævaricators and the like, did always necessarily prove Triflers in the Pulpit*. There, says he, *I think I have catch'd him bravely; for I know some that never came there;*
and

and others that have, who behave themselves very gravely and seriously. Yes, and so do I know several, that have been courted, or forc'd to undertake those publick places of wit ; who are now in their severall professions, as considerable persons, as belong to our Nation : But yet for all that, as I believe, that it was not quibbling which made them so considerable ; so still I am apt to think, that such exercises do provoke slender-witted Lads, to spend too much of their time in such trifles ; who having no such tempting Examples, nor hopes of applauded jests, might possibly have employed themselves in such studies, as might have made more for their own, as well as the Worlds Advantage.

I wonder what the Answerer counts worth the while, when he says, pag. 44. he thought it worth his, to add a supplement to those things, which I had reckon'd as causes of that Ignorance, that is in some of the Clergy. I am not, Sir, ridiculously silly,

silly, as to say that nothing might
 be added: But yet in all sober Lad-
 ness, the *Answerer* must excuse me,
 if I say down right, that the *Accomp*
 which I have given, does not at all
 appear *imperfect*, by any addition
 that he has made. For first of all, says
 he, *I have skipped over the dulness of*
some mens natural parts. Sure-
 ly those places were not rent out
 of my *Book*, that tell him, not on-
 ly that a *Lads* parts ought to be
 guess'd at, and oft-times might; but
 that discreet and wise *Physicians*
 should also be consulted, before it
 should be determined that he should
 live by *Learning*. I did not indeed
 give any particular directions that
 every Lad, before he was so deter-
 mined, should take a certain *purge*;
 and according as that should be
 found to move the *humours* *quicker* or
slower, so he should be resolved upon,
 as *sprightful* and *apprehensive*, or as
dull and *incapable*: But excepting
 that one thing, all care was taken
 that any man (besides the unrea-
 sonable

sonable *Answerer*) could possibly expect : But yet for all that, he says also, that *I forgot the short stay, which some make at the University ; which in truth, as he says, I had great reason to have taken notice of.* Which I did, as I think, so plainly ; that I know not how to have done it more, unless I should have got it engross'd upon *Vellum* in great *Text hand*, and have ordered every word to begin with a vast red *Letter*. But these omissions of mine he hints at by the by only : But *pag. 45.* he pitches upon three very remarkable things, which he says, *by my favour, he thinks I have not considered, and yet they are such as do much concur to the keeping of some of the Clergy low in Learning, viz. want of Books, want of time, and want of learned Company.* Now, Sir, if you remember, the *Answerer* says, that he gave a shilling for my *Letter*, and read it. But, for my part, I profess I can scarce tell how to believe him ; for he writes and answers, as if he had lived altogether

ther at the *Molucco Islands*, or, as he says of himself in his *Preface*, like one that is out of the *World of Books*. *What can we do*, says he, p. 44. without *Books*, unless learning were infused and inspired into us by a *Miracle*? and again, *What can we do with Books*, unless we had time to read them? Very right; and so said I: And I know no difference, but only I said it in *Michaelmas Term*, and he says it in *Hillary*. It is, Sir, to me a very strange thing, that the *Answerer* should seem perfectly to forget what I said; and yet take the very same words, and Print them, and sell them for *supplements* and *new discoveries* at the *Kings Arms* in *S. Pauls Church Yard*, which were sold three months before at the *Angel* in *Cornhill*.

And thus, Sir, I have in short considered what the *Answerer* had said as to *Schools* and the *Universities*. It is time for him now to call me to an account concerning *preaching*. Which he does pag. 53. and first of all he

sets upon me with a charge general, for endeavouring to bring the whole *Office of Preaching into Contempt*. I wonder that, when he was about it, he did not thrust it home: and accuse me of cutting off the late *Kings* head; or that I had a design to burn all the *Bibles* that were to be found; from the largest that lies on the *Desk*, to the smallest *Geneva*; not leaving, if possible, so much as a *Psalter* or *Primer* in the whole Land: and that to his knowledge I did intend to begin this *Antichristian* work upon the first of *June*; that the billets most certainly were already provided; and that I had spoke for the brush wood to be brought out of *Kent*. When people fall a gueffing, I love they should guess to some purpose. I hate all small ambiguous surmisers; all quivering and mincing conjectures; give me the lusty, and bold Thinker; who, when he undertakes to Prophecy, does it punctually. *You write, says the Answerer, at that rate, as if you had a design*

sign to bring the whole Office of Preaching into Contempt. Who can tell, Sir, what my design was, but my self, any further than it may be judged by my words? let every body design for himself: why should one man design for another? would not the *Answerer* think, Sir, that I were very frantick, if I should tell him, that I beg his pardon; but in my opinion he writes after that rate, as if he had a design to disparage himself and his *Profession*: or, that he has managed his business so slenderly, as if I had hired him to set forth a mean *Answer*; and thereby to build my self a Reputation upon the weakness and mistakes thereof. This, Sir, would look like a lie and ill natur'd Insinuation: or like one of those *same disingenuous squints*, with which the *Answerer* p. 57. says my Letter looks upon the Clergy. But is it for certain that I am against all *Preaching*? and that my design is to bring that holy exercise altogether into Contempt? Might not some fa-

vourable and tender hearted man by no means be perswaded to think otherwise? *no, by no means; says the Answerer: for that I running through the whole method of Preaching, he finds that I am against all Prefaces, Similitudes, Divisions, mollifying Sentences, Latin and Greek, flesh and fish, Mr. Dod, and all that is good.*

And of all things, Sir, which trouble the *Answerer*, I perceive nothing does it more, than that I should speak slightly and meanly of *Prefaces*. *That seems, says he, (p. 55.) to me that our very Prefaces are slighted, and meanly spoken of: and if so; then farewell all Religion: farewell Church and Steeple: farewell Pulpit and Cushion; what take away our dear Prefaces! Can he be a well wisher to Preaching; who will not so much as let us begin our Sermons? and can he be an encourager of hearing the Word, that will not suffer the attention of the Auditors to be prepared by a considerable Preface? or a friend to the reading of the Bible, that will not allow so much of the first of Genesis,*

sis, as to make mention of Adam? what
 against Prefaces! has he so little know-
 ledge of the Scriptures as to forget St.
 Luke the great Evangelical Orator?
 is he of no worth or example with him?
 methinks the beginning of his Gospel
 might have taught him more modesty,
 and manners, than to be against Pre-
 faces: and is there any hurt to begin a
 Sermon with Adam, seeing there is such
 a great affinity between the Old Testa-
 ment, and the New; and that many
 Texts in the New do so plainly refer to
 the first Adam? Yes truly: because
 it seems not convenient that the Ser-
 mon upon good Friday should have
 the same beginning with that upon
 Trinity Sunday: because I stinted them
 on this side Adam, and that too,
 when the Text was in the Revelations,
 saying nothing at all but they might
 begin at the flood, the Captivity or the
 like: because I knew it was the hu-
 mour of some to spend half the hour
 in beginning to begin their Sermons,
 fetching their Preface as far off as
 they could turn the Bible backward:

and lastly, because it seems reasonable that people (as far as might be) should be instructed in all the several duties of their Religion, and have the greatest and most useful parts of the Scripture explained to them: therefore I against all *Prefaces*. I wonder he did not conclude that in my heart I was against *Adam*, *Moses* and the *Prophets*; he might have done it as well, if he had but thought of it. *St. Luke* has a short and suitable *Preface* of four Verses, to his whole Gospel: but begins neither with *Adam* nor *Belshazzar*: and you know, Sir, *St. Chrysostome*, the *Orator* of the Church, has many Volumes of *Homilies* or *Sermons*: but as I remember, there are very few *Prefaces* taken from *Adam*; and yet you know, Sir, the *New Testament* did as much refer to this *Old* and first *Adam*, in *St. Chrysostome's* days as in ours; the *affinity* being not much increased since: and if the *Answerer* please to look, he shall there find the *Holy Father* to have *Prefaces* proper and peculiar to the time, occasion

occasion or subject of his discourse : and so have all *Orators*, answerable to the matter they intend to speak. *Tully*, you know, Sir, and *Demosthenes* were often call'd upon for speeches, but they knew how to prepare their *Auditors* without disturbing *Romulus* or *Theseus* : and yet you know, Sir, there was a very close reference between *Catilin* and *Romulus* : for *Catilin* should have burnt the very City of *Rome*, which *Romulus* had founded, But the *Orator* thought it better to begin with *Quousque tandem*, than *Cogitant Romulo*, And I believe his present *Majesty* much wondred to what *Nation* he was restored, when the Rhetorical *Mayor* welcom'd him to his *Corporation* with a long Complement deriv'd from *Adam*. I am not, Sir, (God forbid that I should) against the Answerer's putting into his *Prayer* (for perhaps it may be part of it) that the words which he is to preach may be as goads, and as nayles fasten'd by the Master of Assemblies. But if he should begin every *Text* in the

Bible with that very same Preface (which he may equally do) I believe some idle people would say somewhat; I cannot certainly tell what. The *Answerer*, Sir, *invites me* (p. 52,) *very kindly to hear him preach, and that if I will go over, he will give me one of the best of his Sermons.* But if I do, Sir, I think to send him word to desire him (for that day) to forbear *Belshazzar*; let him do all the year besides, as he thinks fit. I shall also take it for a Favour, if he would not begin his *Sermon* thus, *As Abraham sate in the Tent Door, and lifting up his Eyes, and looking, behold, three Angels appeared before him; so if you please to stand with patience, and expectation, you shall see me coming towards you in these three particulars.* And, if with any convenience he can dispence with it, I would beg of him, that he does not take that of *Isaiah*; *Come ye buy, and eat, yea, come buy Wine and Milk, without money and without price; or if he does, that he would not tell me, that his Text is like a spiritual Sack-*
Possset;

Posset; for I was told so once, and I scarce ever loved *Sack-Posset* since. Possibly also I may obtain at his hands not to take that of the *Apostle to Timothy*, *This is a faithful Saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief*; not but that it is a very good place of *Scripture*; but it is a *Text* that has been imagin'd just like a *Christmas Feast*; consisting of three *Dishes*; the first *Dish* was to be commended for its *soundness*; *This is a faithful Saying*: the second for its *sweetness*; it is worthy of all acceptation: and the third *Dish* was a *Proposition*, consisting of five *Ingredients*. Now, Sir, if the *Answerer* had had but the *untwisting*, the *dressing*, and the *serving-up* of this luscious *Proposition*, what a *Feast* would the people then have had? what wonderful variety of *Subjects* and *Predicates* might this dish have afforded? How many choice and Princely *Bits* might have been here discovered? and how plentifully might it have been *stuffed* and

and larded with juicy *Latin & Greek ?*
a Dish of Propositions ! I would go a
 Mile to see, if it were but one simple
 one in a *Dish* ; and to consider, how
 puzzled the *Kings* Carver would be
 to take off the *Subject* from the *Pra-*
dicate , without endangering the
 poor thin lurking *Copula*. Now, I
 know, Sir, some are of such nice
 and fashionable stomachs, that com-
 mon sense and truth will not down
 with them, unless it be *busb'd* and
fricassed ; they must have their *Bar-*
ricado's of greedy desire, and *Escu-*
lado's of virtue, and *Christ* must be
 the *Dauphin* of Heaven ; but, for
 my part, I had rather have any plain
 and homely entertainment, so it be
 fresh and wholesome, than a whole
Platter full of such *feasting Prefaces* ;
 which with a little new garnishing
 shall serve for *Easter* , *Whitsuntide*
 and all the *Holidays* in the year ; for
 your *Propositions* are a sort of *Diet*,
 that will keep a long time in *Sowse-*
drink ; if they do but now and then
 change the *Pickle*, and take a *new Text*.

I do not at all question, Sir, but that you knew very well before (as well as now) what that meant, which I said about *Prefaces*. But I have very little hopes of the *Answers* being so suddenly improved, as to understand me yet; who has given such late *Instances* of his slowness before: But however, I proceed, Sir, to the business of *dividing* of *Texts*: and what I said as to that in my former, was upon this account; namely, that it was a thing very easily to be observed, that many that went into *Holy orders* to inform and save men, spent too much of their time in *Logical* ostentation, and nice *Divisions* of their *Texts*; and after such a manner, as they had very little Authority for so doing, either in ancient *Holy Writers*, or in other good *Authors*; of which, I believe, we may search a great many, before we can find any *Melting*, *dropping* or *dissolving* the matter that they intend to treat of. We are bluntly told by the *Orator*, *Bonorum tria sunt genera*,
and

and *Accusationis tres sunt partes*; and by *Cesar*, *Gallia est omnis divisa* (not neatly and featly *liquefacta*) *in partes tres*; and I know not how the *King* would take it, if they should tell him, that his *Dominions* were to be melted into *England*, *Scotland*, &c. and notwithstanding the *Answerer* thinks himself so plain and practical, when his *Texts* falls asunder into *Subject* and *Pradicate*; or into *Antecedent* and *consequent*: yet for all that, I'll undertake if this be in a Countrey-village, he had better let down the Tress of his *Text* into the *Fore-horse* and *Thiller*; for they understand no *Subjects*, and *Pradicates*; only the *Kings Subjects* and the *Kings Pradicates*. They much mistake me (as the *Answerer* did) that think I was ever any further against *Text-dividing*, than either where it was not understood, or was not necessary.

I always thought that he that took that to the *Corinthians* for his *Text*, *Sin not*, had much better have let it

it continue whole (it being but short) than to *divide* it into a *Command* and a *Prohibition* ; a *Command*, *Sin* ; a *Prohibition*, *Not*. I have also sometimes thought, that their *Logical* pains may be somewhat spared ; who when there is no need of it, divide every thing (be it what it will) into *Affirmative* and *Negative* : For instance ; it is said *Job* 1. *There was a man in the Land of Uz* ; *Homo non Lapis*, a *Man not a Stone* : *Homo non Lignum*, a *Man not a Tree* : *Homo non Leo*, a *Man not a Beast* : And by the way , Sir , mind what poor *Lignum* and *Leo* are forced to signify for the Letter sake. In like manner I thought him also in the late times a little too nice, and tender of his credit ; and somewhat too profuse of his *Logick* and *Rhetorick* ; who being to preach upon that of the *Acts* , *Silver and Gold have I none, but such as I have give I unto thee* : Whenever he had named his *Text*, desired the people, in all haste, to take the words not literally, but

al-

allusively, for that he had good store of money *chinking* in his pockets; besides what he left at home in his *coffers*. Doubtless a cautious foresight of following Objections, and an early removing of the same, are great instances of wisdom, and discretion: but he than taking that of *Malachi* concerning the *Sun of righteousness*, &c. laboured most earnestly to convince the people, that it was not the *Moon of righteousness*; for the *Moon shall be troden under foot*. Rev. 12. 1. And again he that shall tell us that God was pleased to send his Son into the World, and not his Daughter: or the like. Such as these, I must needs confess, have somewhat too low apprehensions of the capacity of their Hearers. He that undertakes to preach about Repentance, or true Religion: nothing certainly is more necessary and proper for him; than to let the people know, that they do not consist in looks, eyes, and noses; for such things with some are mistaken for godliness. But when
the

the *Scripture* tells us, *There was a Man in the Land of Uz*; or that *God* was pleased to send his *Son*; that any body should think that this *man* might chance to be a *stone*; or this *Son* to be a *Daughter*, is strange to conceive.

We read that *Christ* opened the *Scriptures*: and expounded out of them the things concerning himself. We read also upon what occasion it was that *Felix* trembled; and what a great number were converted (without *Pradicaments*) by one *Sermon* of *S. Peter*. What the immediate *Successors* of our *Saviour* and his *Disciples* did; we have little left concerning their manner of *Preaching*; though 'tis to be supposed that they spent their time in bringing people to the *Christian Faith*; by expounding to the *Jews* the *Prophets*, and convincing them that *Christ* was come; and by converting the *Gentiles* to a *Religion* that contained the best *Principles* of Life. What was done after the *Church* was in some measure settled: and that the number

ber which was received into Orders was so considerably increased, as that there might be, at least in *Cities* and great *Towns*, some continuing *Ecclesiastical person*; may be best seen by such as were afterwards *Governours* of particular *Churches*; which, as we find, made it their business to confirm people in that Faith which they had received; and to strengthen them to all good works; which they did by preaching against such *Heresies* and *Errors*, as they found the people were apt to be carried into; and by fortifying them against such *Vices*, as they perceived the time and place was most inclinable to: And that this was the manner of their *Holy Employment*, is very plain by *S. Basil* and *S. Chrysostome*, and many of the rest; where one may read a great many good *Sermons*, but very few *Texts*, or peculiar Sentences of the Bible pitch'd upon; much less so *Logically* and *Metaphorically* dress'd, as some affect. I believe there were very few *Texts* that

that melted and dropp'd afunder for the first five hundred years. Notwithstanding (as the *Answerer* observes) the *Scripture* tells us , *My Doctrine shall drop as the Rain* ; for they had the *Bible* as well as we, and knew the meaning of that place , as well as the *Answerer*. But yet, for my part, I never was, nor yet am against a *Text* being taken, or being divided ; there being (as may be by and by mentioned) considerable conveniences in both ; but yet one may presume to think, that it is much better, only to say ; " Good people, we are met together this day in the Name of God ; and I do intend to exhort you to *Charity* or *Temperance* ; or to convince you of the *Providence* of God ; and this I shall do (by *Gods* help) according to the *Scriptures* ; than to take formally and solemnly some place of *Scripture* where the word *Charity*, *Temperance*, or *Providence* is, and spend the whole time in *Logical* Cuts, *Metaphysical* Curiosities, and Learned

G

Imperti-

Impertinencies. And hereupon it may not be amiss, to take notice of what a very *Worthy Clergy-man* observed ; " There be , (says he) two " sorts of *Ministers* that occasion " their own contempt ; the idle , " negligent and careless ; the other " those who over-do , or do more " than enough ; such I mean , as affect nothing else , but quaint and " curious *Phrases* ; or are unmeasurable in their *Quotations* out of " all *Authors Ecclesiastical* and *Profane* ; or soar aloft in unnecessary " *Speculations* far above the capacity " of their *Auditors*. These over-do , " & *magno conatu magnas nugas* ; " take great pains , and eviscerate " themselves , as it were , to weave " a Web , which when it is ended , " is fit for no other use , but as an unprofitable thing to be swept away . The *Answerer* perhaps would be apt to say , that it was some pert and self-conceited *Divine* , that admiring his own Style , and way of Preaching , talks thus : were it not that a very
 Learned

Learned and Reverend *Bishop* did much admire, and solemnly commend his Ingenuity, Learning, Worth and Integrity. But to return; I say it is much better of the two to follow the way of the *Families* of our *Church*, which are plain, practical, and may be understood by most; than to be so nice, critical, and scholastical, as few as no body shall be the better.

But yet notwithstanding I am not of their mind; who thinking themselves the profound *Reasoners* of the Age, and the deep *Enterers* into Truth; do thereupon despise all taking of *Texts*, and dividing thereof; those I mean, that for fashion sake, shall take you indeed *Text* after *Text*; as if they would explain to you all the considerable *Mysteries* of *Religion*; and acquaint you with all the *Encouragements* that tend to a good Life, that are to be found in the *Bible*; and carry you through such a *Body* of *Divinity*; but the *Sermon*, I thank you, (except it be

just the beginning) shall be very near the same: for a new *Text* may be taken with that prudence and wariness, that the same *Sermon* shall serve a man many a day; as suppose this *Sunday* he takes that of S. *Matthew*, *My Yoke is easie, and my burden is light*; about a month after, it is time possibly to take forth: and then he is for that of S. *Paul* to the *Romans*, viz. *Which is your reasonable Service*: and a while after for that in the first *Epistle* of *John*; *And his Commandments are not grievous*. Now, Sir, here is the Craft of it; if they take *Texts* suitable to the occasion, and divide them accordingly, they could not then for shame, and Conscience, but meddle with one word or other that is there to be found. But if they read the *Text* only in the whole; and take it between Finger and Thumb, and shew it plainly to the people; that it is a good *Text*, a fair *Text*; and that there is no deceit in the business; after the *Parish* have had this general view

view, he may privately pocket it up again; and then for *Christian Religion*, and the excellencies thereof: only this Caution is to be observed; that if the *Text* be in the *New Testament*, any where between *S. Matthew* and the *Revelations*, then it is to be shewn, that *Christian Religion is much beyond the Mosai- cal Doctrine and Dispensation*; but for variety, if the *Text* be in the *Old Testament*, then the case is altered; and you are to shew that the *Mosai- cal Doctrine is very far short of the Christian*. Nay, Sir, some there be that are so daring, that shall venture to take a *Text* about *Swearing* or *Adultery*, as plain as can be pick'd, and as hopeful to bring forth a Dis- course of those Subjects, as could be wished; and yet, for all that, with a little sly *Preface* shall draw you (before you be aware of it) into the old business of *Christian Religion*. Now, Sir, the next thing that the *Answerer* has to do, is to take notice, that *this looks like a disingen-*

uous Squint upon Christian Religion.
 Yes, Sir, he may so ; and go on, and tell people, that it is my whole Design to bring in the *Turk* ; he may do it with as much Conscience, as to report that I was against the whole Method of Preaching.

And as some are so bent upon Preaching nothing but *Christian Religion* ; as if *Joseph of Arimathea* was just newly come over : So others there be that have their particular and darling Notions, which they will force to be intended in almost every Verse of the *Bible* ; for instance, one, suppose, having spent some considerable time in studying the Nature of *Original Sin*, and finding, as he thinks, such wonderful things as were never plainly discovered before ; hence is he presently so full of the secrets of *Original Sin*, that if the Parish should joyn, and add six pence more in the Pound to his present *Fishes*, they would scarce get a *Sermon* about any thing else : You may set him to preach about the

the Birth of our Saviour, his Life, Death, Resurrection, Ascension, or what you will, *Original Sin* is still the word for all that; and this calls to mind what my Lord *Bacon* reckons a great hinderance to the advancement of Learning, and of doing good in the world; *viz.* people addicting themselves to some one peculiar and beloved opinion; and so making all things of that, and bringing all things to that; they will suffer nothing else to be in the whole world: and thus *Gilbertus* having made some few and lucky experiments upon the *Loadstone*, not usually observed before, presently writes a Body of *Natural Philosophy*, and turns all the whole world into *Loadstones*. Thus, Sir, Sleep *draws* me to bed; and Business *pulls* me out in the Morning; Affairs abroad *draw* me from home; and Occasion at home *draw* me back again: And in short, man is born, lives, and dies by nothing else but *Magnetical attractions*. And to con-

clude this, Sir, I cannot forget him who having at some time or other been suddenly cur'd of a little Head-ach with a *Rosemary*-Posset, would scarce drink out of any thing but *Rosemary* Cans, cut his Meat with a *Rosemary* Knife, and pick his Teeth with a *Rosemary* Sprig: Nay, Sir, he was so strangely taken up with the excellencies of *Rosemary*, that he would needs have the *Bible* cleared of all other *Herbs*, and only *Rosemary* to be inserted. I think, Sir, (notwithstanding this Digression) I am not far from my business; *viz.* that it is very convenient both for the *Minister* and people to be acquainted with variety of Matter; and that it be delivered, according as there be opportunity; seeing that after this manner are the *Homilies* of our *Church* most wisely and gravely composed; as also those of the ancient *Fathers*; treating about the most considerable and different subjects in *Divinity*.

Having now told you, Sir, in
what

what Sense I was against *Prefaces* and *Divisions*; I should now proceed to what follows: but because it seems, that the *Answerer* having consulted his *Neighbours* about their *Texts*, found so few of them like any thing; I thought fit to let him and you, Sir, know what abundance of *Likenesses*, (besides many other dainty things) I happen'd on in one little pretty *Sermon*, call'd the *Wedding Ring* fit for the finger, or the *Salve* of *Divinity* on the *Sore* of *Humanity*. Do you perceive, Sir, he is got already upon the *Ropes*, before he be past the *Title-page*; *Finger* and *Fit*; *Salve* and *Sore*; *Divinity* and *Humanity*. But to go on to the *Similitudes*; The *Text* it self, indeed, was only like the *Iron Gate* that opened to *Peter* of its own accord; dividing it self into three parts; and that is enough for any one *Text*. But then as for *Man* and *Wife*, they should be like, or are like, all the *Two's* that are to be found in the *Bible*, or almost any where else. First,
Husband

Husband and Wife should be, as the two milch Kine, which were coupled together to carry the Ark of God; or as the two Cherubims, that looked one upon another, and both upon the Mercy-Seat; or as the two Tables of Stone, on each of which were engraven the Laws of God. But in some Families, Man and Wife are like Jeremiah's two Baskets of Figs, one very good, the other very bad; or like Fire and Water; whilst one is flaming in Devotion, the other is freezing in Corruption. Husband to the Wife is sometimes like a Fore-horse in a Team that will not draw; and the Wife is oftentimes to the Husband as the Ivy to the Oak, for a certain bad reason there given: they should indeed be like two Candles burning together, or like two fragrant Flowers bound up in one Nosegay, or like two well tun'd Instruments; or lastly, like two Springs meeting. Again, Husband and Wife are as a pair of Oars, to row their Children and Servants to their desired Haven; or like a Cock and a Hen,
both

both scraping together in the dust-heap, to pick up something for their little Chickens ; and they should be like the Image in the Looking-glass ; or like an Eccho that returneth the voice it receiveth , or like any thing else. And thus much concerning Likenesses. Now, Sir, if you be for *Steight of hand*, you shall see as fair turns, as ever were shewn above-board. *When man was made, the four elements were taken out of their elements : That's done as truly according to Art, as old Hiccius himself could have done. Again ; He that made man and all the rest, made man over all the rest : Neat and cleaver as may be ! Though Man had many Creatures to serve him, yet he wanted a Creature to solace him. Poor Chuck, take a glass of Sack, for keeping the Letter so prettily ! Though man alone may be good, yet it is not good for man to be alone. Brave, I profess ! I think we had best take him off ; for he will spoil himself. Where there is no Generation, there can be no Regeneration. Better and better ; I think he improves.*
He

He that made man meet for help, makes a meet help for man ; though man wants supply, yet man cannot supply his wants. But to conclude this pleasant Gentleman : Though some have styled Women to be like Clouds in the Sky, yet a Preacher should not be silent , for those who are silenced from Preaching. If you have a mind, Sir, to see any more of this sanctified Wit ; you may have it in the Non-such Christian Professor in his Meridian Splendor.

And now, Sir, according to what I was about before, I go on concerning *Quotations* out of *Learned Languages* : against which I said nothing, when it was either needful , or profitable ; but to come crawling in with *Ne quid nimis*, or *Ignoti nulla cupido*, for pure *Latin* sake it self, is very insignificant to those that do not understand it ; and not mightily rejoycing to those that do. But then suppose that which is *quoted*, be very proper, expounding, and elegant ; and out of the most *Primitive Fathers* : Nay, though it be out of the *Bible* it self ; I
know

know not to what purpose it is, where I am sure and certain no body understands me ; for he that tells a perfect ignorant Parish, *Quorsum hac perditio ?* or, *Faciamus hic tria Tabernacula.* If he be not very honest, may not he impose upon them *In nova fers animus, to what purpose is this waste ?* or, *Arma virumque cano ; Let us make here three Tabernacles ;* without the people discovering the bad *Translation* : But I know the Answerer is of opinion that there is such a native and unexpressible richness in some words, that cannot be possibly rendred and communicated. Yes, there is so ; a great richness and hidden Treasure, and I suppose will continue so, where the people do not understand. Give a Countrey man one of the Answerer's happily compounded words out of Plutarch, and you had as good give him a Slice of a *Milstone*, or a corner of a *Brick*. The Answerer indeed that can relish, and is well acquainted with the *haute goût* of a long Greek word, may, as he says, *do himself a kindness,*
and

and gratifie his own understanding; but the poor unintelligent may sit with dry lips, and be starved for all *Plutarch*. But O, says he, p. 64. Ignorant people ought not to be imposed upon; and if you should give them the English without the Latin they might suspect you: and when you tell them it is *S. Austin*, they give great heed. And does not he think that they would be as attentive, if he should baptize them, marry them, bury them, or do any thing else to them in *Latin*? nay, might he not excommunicate all such a *Parish*, and make them smack their Lips again, telling them it is delicious and comfortable place out of the *Father*? or give them to swallow down eight of the biggest Curses in the *Bible*, instead of the Beatitudes? I do not question, but all this might be done.

We have now, Sir, very nigh done with *Preaching*: I know nothing else that the *Answerer* is still concerned for, but his little mollifying Sentences: as it were, as I may so say, and with
reverence

reverence be it spoken. And here I much admire that he did not quote that of *Isaiah*, *we hid, as it were, our faces from him*: or that in *Leviticus*, *There is, as it were, a plague in the house*. That I might have been utterly ruin'd, and confuted out of *Scripture* it self. This would have been as proper, and as destructive of what I meant, as his quoting against me that out of *Deuteronomy*, *my Doctrine shall drop as the rain*. But if I must needs trouble the world in telling the *Answerer*, who they were that I chiefly intended; they were those who in the late times (and have not as yet left it off) called themselves *Gods special Saints*, his *Favourites*, and (as I may so say) his *Intimado's*, but in reality were more *Oliver's* than *God's*. Those I meant, who reading of *Jacobs wrestling with the Angel*; and of *coming boldly to the Throne of grace*: and being puff'd up with all inward *pride* and religious *self-conceit* (which they called *gifts* and *spiritual worth*) were arrived to all possible degree of
rudeness;

rudeness, immodesty, and almost blasphemy, in their *Devotions* and *Discourses* of God. You may easily, Sir, know them by this Doctrine, which some of them use to preach upon: *viz. That it was the peculiar privilege and prerogative of Saints to be (as I may so say) saucy: And therefore such as these thinking themselves Gods great Assistants here upon earth, his special Confidants, and (as I may so say) Trustees of all Affairs of Religion: They would in their Prayers and Sermons tell God, That they would be willing to be at any charge and trouble for him; and to do (as it were) any kindness for the Lord: The Lord might now trust them, and rely upon them; they should not fail him; they should not be unmindful of his business; his work should not stand still nor his designs be neglected: They must needs say, that they have formerly received some favours from God; and have been (as it were) beholden to the Almighty: but they did not much question, but they should find some opportunity of making*
some

some amends, for those many good things, and (as I may so say) civilities, which they had received from him: Indeed, as for those that are weak in the Faith, and are yet but Babes in Christ; it is fit that such should keep at a distance from God, should kneel before him, and stand (as I may so say) cap in hand to the Almighty: but as for those, that are strong in all gifts, and grown up in all grace, and are come to a fulness and ripeness (or as they might better say to an impudence and sauciness) in the Lord Jesus; it is comely enough for them to take a great chair, and at the end of the Table, and with their cock'd hats on their heads, to say: God, we thought it not amiss to call upon thee this evening; and to let thee know how affairs stand: we have been very watchful, since we were last with thee; and things are in a very hopeful condition: We hope that thou wilt not forget us, for we are very thoughtful of thy concerns: We do somewhat long to hear from thee; and if thou pleasest to give us such a thing.

H

(Victory)

(*Victory*) we shall be (as I may so say) as good to thee in something else , when it lies in our way , &c. And thus you see, Sir, what frightful stuff I am forced to repeat, to bring a slack *Answerer* to some little knowledge of what I meant by, as it were.

I am now, Sir , come to the last thing , about which the *Answerer* is not satisfied, viz. that supposing that the Design of my Letter was very honest; yet the manner of it is such, as it will do more hurt than good. Which if it does, I can think (but of two ways ; either by encouraging the *Nonconformists* , or by setting the *Law* more against the *Clergy*. It is possible there may be some few people so lamentably deceived. If there be, they shall be considered by and by, in that short part, which I intended to add, wherein the *Answerer* will not be concerned : But in the mean time, we will see, what reason I have given them for any such mistake from what I have said.

First of all, says the *Answerer*, The grounds

grounds and occasions of the contempt
 of the Clergy, though it be not a Text,
 yet is a Theme; a weighty and seri-
 ous Argument, and ought to have been
 handled accordingly; but the manner
 of my enquiry is too jocular, drolling
 and sportive, &c. To which I have
 in the first place to say, That al-
 though I think it not at all immodest
 to manifest my Design, the end of
 that being only to prove that I was,
 and am still very honest in the same;
 and likewise though it be allowable
 to endeavour to defend what I
 had written, this being only to signi-
 fie, that it was not done out of pure
 idleness and humour; but upon such
 Reasons as might be further explai-
 ned, when occasion should require:
 yet, I must confess, I am not as yet
 come to that degree of self-conceit
 and confidence, as to recommend
 my own words, phrase and style; and
 I had rather the *Answerer* should find
 fault with the manner of my expressi-
 on, and delight himself in thinking,
 that it is not suitable to the Subject,

than be guilty of so much folly and impudence, as vigorously to maintain or magnifie the same: Only thus much, Sir, may possibly be believed by you, and perhaps by some few besides; that (as much a *Play* as the *Answerer* thinks my Letter to be, let it be *Ignoramus*, *Selden*, or any other *Play*, I stand to his courtesie) I did not put in one idle and extravagant word, on purpose to render any of the *Clergy* contemptible: but did only just endeavour to keep people awake till they read it. But I pray, by the *Answerers* leave, Who are they that think it too light and drolling? I am afraid they are some that use to begin half their *Sermons* in the year with *Belsbazzar*, or the like (though the *Text* be not about *Tribulation*, for then the *Answerer* has learnt us to bring it in very well.) And I'll tell you why, Sir; I heard of a *Gentleman*, that lives within a mile of an *Oak*, who read over my *Letter*, approved of it very well (which is somewhat more than I should say, but let that go)
lik'd

lik'd its design, believed and hoped it might do good ; and verily thought the *Author* was innocent , and free from all bad intentions. It happened, that afterwards he calls to mind, that upon some odd time (it might possibly be *in that great Thaw* the *Answer* makes mention of) his *Text* drops or melted asunder into its particulars : The *Gentleman* presently takes the *Book*, and beginning again, cries out aloud, *fire, fire, heresie , rebellion ;* so that now you can no more get him near that *Book*, than a *Colt* to a *Wind-mill*. Another also I hear of , who lives not far from another *Oak*, who happening upon the foresaid *Letter*, did in like manner read it, and was very reasonably contented , and thought most of it true : Afterwards he found it out, that he had married to a very true and literal *Abigail*. *Hah !* says he , *What ? are you there with your Bears ? Come, give me pen, ink and paper ; it is all of it a most dangerous confounded lye ; it is against both the Universities , against both the*

H 3 Houses

Houses of Parliament, and against all the Gentry and Commonalty of the whole Nation. But by chance, my Cousin call'd him to bed; and he having slept, the *Book* was pretty true again by next Morning. And I suppose, Sir, you have seen a *Book* call'd the *Friendly debate*, a *Book* that shews a very honest *Author*, be he who he will; but because he mix'd a little pleasantness with his unanswerable proofs of the folly of his *Adversaries*; hereupon presently must he be called a *Scoffer at Religion*, a *drill* upon all *Godliness*, a *Doctor of the Stage*, and I know not what besides.

Now, Sir, for my part, I must confess, that I am no great weigher and measurer of words; I have but one Rule, the end of which is only to be understood; and it is very likely, that when I had occasion to mention such toys and trifles, by the use of which *Ministers*, do sometimes bring upon themselves contempt, that I did not then call for a great
Canopy

Canopy and foot-cloth, and setting my self magnificently in the Chair, with set, rebuking countenance, and words as stiff as steel, speak to the eternal discouragement of *pun* or *quibble*; and then summoning together all the harsh *Metaphors*, and idle *Similitudes* of the Country, bid them all be accursed, and for ever shun my presence; and whereas they pretend to be the glory of, all sense, and joy of the understanding, tell them they are a company of empty Rascals; and therefore let them all be gone. Perhaps this way might have done; it is a very hard matter to please every body. But, as the *Answerer* hints, there is one part of my *Letter*, that concerns the *Poverty* of the *Clergy*; a *Grave* and *Tragical Subject*, which ought to be lamented, not insulted over. I know not how, Sir, to avoid his believing, that I do most mightily pride my self over the mean condition of some of the *Clergy*; though I should tell him never so often, that the great design of my *Book* was to

H 4

wish,

wish, that there might be no such mean ones to be insulted over; and though I should let him know, that I am so far from any such *unchristian* humour, that there is none more willing to devote part of his *Estate* for the raising of their Revenue (if *publick Authority* should so think fit) than my self: but in the mean time what have you done, what have you propounded, says the *Answerer*, towards this? Indeed I was not so light-headed, and fondly doting upon my undertaking, as to imagine that immediately after the Printing of my *Letter*, the *Parliament* should resolve themselves into a *Grand Committee*; and forthwith consider of some present way of raising the *Revenue* of the meaner sort of the *Clergy*: But, for all that, I am not so dead-hearted but to hope in time that wayes may be thought of to bring about such a great blessing to this Nation; for howsoever despairing some may be, yet I must confess, it rejoyses my heart

heart more than a little, to call to mind, how the *Bishops* have augmented the *Vicaridges* in their Gift; and to hear of several sums of money now employed towards the redeeming of the *great Tythes*, and to understand that there be many well disposed People, that have already given back their *Impropriations* to the *Church*; and that there be others, that have made such *Purchases*, on purpose, so to settle them afterwards; and above all, to consider the great care and good inclinations of our present *Parliament* towards the *Church*; who are not only highly watchful to maintain the *Peace*, and present *Rights* thereof; but seem to be as willing, to contribute towards the further *Prosperity* of the same. I have not indeed propounded any way, as was said before; but if you look, Sir, into a learned *Author* before-mentioned, you will there see a way propounded in the twentieth Chapter of his late *Treatise*: And in the mean time, I
hop

hope I have said nothing to abate the charity, or good purposes of pious *Benefactors*, or to stop the assisting hands of our present *Governours*. And I perceive the *Answerer* by his *Letter*, seems not to be much against what I have said, but only does not approve of the manner of expression, and would have had me to have pined, lamented, and howled. Now Sir, suppose instead of speaking my mind as I did, I should have covered my self with *sackcloth*, and besprinkled my head with *Asbes*, and with mournful and sad countenance, and a long rope of *Onions* (to carry, on the work of crying) have taken a journey to visit the low condition of some of the *Clergy*; and should have gone about with a *Bell*, and a tone as doleful as the *man* that uses to carry it; and have cryed, alas! alas! poor *Gentleman*, your *House* is ready to fall, and your *Glebe* is very narrow, and somewhat short. Alas! alas! here take an *Onion*; I am come to cry with you this evening, and
to

to bewail your misfortunes and mean
 circumstances. This is the way in-
 deed to kill the poor *Minister* before
 the following *Sunday*, and to make
Widows apace; but what good
 else it would do, I know not. Or
 perhaps the *Answerer* would have
 had me to have drawn a *Scheme* of
 a small *Benefice*, and have demon-
 strated, that a Family of six or se-
 ven cannot be honourably maintain-
 ed with twenty or thirty pounds a
 year; and so putting down *A.* and
B. for the *Minister* and his *Wife*,
 three or four of the following *Let-*
ters for the *Children*, and an *K.* for
 the *Vicaridge*, have *scientifically pro-*
ved that *A. B. C.* and the rest that
 follow, would easily eat up, and
 wear out more than *K.* if they had
 it. Indeed, although I was not in
 all places thus *Mathematically* grave
 and serious; yet, where it was need-
 ful, I was more considerate than the
Answerer perhaps may imagine, and
 did not frame and devise more in-
 conveniences, than the world is sen-
 sible

sible of; and where it was requisite,
 I reckon'd up and well weigh'd all
 circumstances. Although I did not
 use a *Quadrant* to take the height of
 every *Vicaridge chimney*, nor cast up
 exactly how many *straws* a diligent
Starling might carry away in a day,
 if the *Bird* rose early in the Morning.
 And notwithstanding the *Answerer*
 thinks me so wofully and exceedingly
hyperbolical; yet as to the number of
yards of whipcord, and the dilapidation
instruments, I was so very near the
 borders of strict, Grammatical and so-
 ber truth, that I know a *Divine*, on
 this side the *Line*, who was almost
 ready to set on another lock upon
 his *Study door*, to secure his *whipcord*
 from that *Jesuitical* plot, that he
 perceived my *Letter* had against it:
 And, if need were, I could tell him
 of another, that thinks my *Letter*
 wholly written against his filling the
Tumbrel, though there be some o-
 ther things silyly put in to disguise the
 business; and many more such stories
 I could tell you: For you know,
 Sir,

Sir, my manner of Life and Profession oft-times calls me into company, where people (as sure as the *Answerer* thinks he has got me) talk very freely of my *Letter*, when they think the *Author* is many miles off. And the other day I was, Sir, in a place, where I heard that some people (besides the *Answerer*) were angry ; but for what, they professed they could not tell : and amongst the rest, I must be asked, Whether I had observed any hurt in the *Book* ? To which I answered (it not being convenient at that time to be modest) no verily I saw none. Upon this, Sir, I began to think a little with my self upon what grounds any one should be dissatisfied ; and I considered, that the things that I did represent as idle, useless, or blameable, are either in themselves really so, or not : if they be, and people be convinced thereof, it is far more *manly* and *Christian* to abate or forsake them, than to be angry for nothing ; but if so be I have undervalued expressions that
are

are rich and precious, and disliked things that are very commendable or allowable; I suppose people are not such fools as to run after my idle fancy, and to fear my displeasure for them good; I am mistaken, and there's an end of it. And he that thinks is his best and *best* way always to begin with *Adam*, let him, if he please, begin with the *Pro-admission*; I do not intend to quarrel. And he that judges it inconvenient and saving to *trifle* and *quibble* in his *Sermons*, let him do it also in his *Prayer* (if he be so resolv'd) and take along with him a pair of *Adams Belts*, if the Rubric will allow of it; I'll assure him I will not write against him, for I have done. In like manner, if any man be determin'd against being rich, and is offended at me for wishing him the great *Tyber*, let him stay where he is, for I do not intend to get a *Writ* to the *Sheriff*, to force him into a better *Proportion*; and if there be any one that will not have his *Dairy* increased,

created, but will do upon the
 sweet society of his single Girl; if he
 be so set upon her, let him take
 his pleasure still, and scell her up
 daily, and sometimes *kiss* her (as the
 old Woman did, when she said, *every
 one is they like.*) But in my opinion,
 a small *Lazy Boy*, although he can-
 not reduce a *Syllogism*, nor knows a-
 ny thing at all of the first ten *Perse-*
cutions, may do the business as well;
 if she be not very curst and bad tem-
 pered. And if after this, any bo-
 dy be still angry, let him hold off a
 little before he raves, and consider,
 that I am not so dainty-mouth'd, as
 that I must have discourses, purpose-
 dy provided for my own curiosity
 and squeamishness; because, Sir, you
 may very well remember, that what
 I hinted at in my former, were not
 things of my own disliking; but as
 I told you, were generally displea-
 sing; And indeed, in my first *Letter*,
 I did rather make it my business to
 give a short History of what was de-
 rided or blamed, than studied to in-
 vent

vent or complain of what might be represented unprofitable or ridiculous.

And though the *Answerer* may think, Sir, that I have made it my business ever since forty two to listen at *Church Windows*, or taking the pretence of my *Briefs* to go amongst them ; or to employ my diligent *Factors* in several *Counties*, or to ransack all the Sermons that have been Printed since the *Reformation*, to get together (as he says, p. 67.) twenty or thirty passages not accurate, or Scholar-like, and to represent these with all possible disadvantage, to the disparagement of the *Clergy* ; yet he and the world may know, that this was so far from my employment or intentions, that I had quite finish'd what I designed in my first Letter, before I thought it convenient to insert so much as any one story ; and however harsh, unkind or *disingenuous* I have been before, yet I will now be so civil, as not to say what little pains I was at, or how few *Books* I search'd into

into, to furnish my self with fit and proper Instances to explain my meaning. And I cannot help it, if some of the *politick* (those I mean that are loth to part with some *dearnesses* or other that they use in their *Preaching*) go along with the *Answerer* in censuring what I did, as an untimely and unhopeful attempt: but I profess, I have so little skill in the nicety of seasons, and critical ripeness of *Books*; that I know not of one line, but might be Printed as well in seventy, as in seventy one. If indeed what I said, had been some mighty secret of *State*, and known only to the *Privy Council*, the *Answerer* and *my self*, we possibly out of our reaching prudence, and well-weigh'd determinations, had resolved not to declare as yet; but to lock up things, that ordinary *Tradesman* perceive & complain of, and that even *Children* of ten years of age observe and make sport with; is doubtless one of the great *Intrigues*, that spring forth from the very inwards of *Policy*, I go suppose,

to hear a *Sermon*, where there be five hundred or a thousand People; and the *Minister*, out of imprudence, bad education, or some other misfortune, happens to think of very strange Metaphors; or to make use of very bad *Tales*, *Similitudes*, or the like: Mum, say I to my self, I intend to have all that, no body else shall have one tittle of it: but perhaps, before the People get out of the *Church-yard*, they begin to repeat; and the secret that I designed for my own private censure, by the next morning is gotten all about the *Town*. Or suppose I am acquainted with some of the *Clergy*, whose condition is so very low and disconsolate, that they are forced to run up and down half the week, to procure a *Parish-meeting*, to pick up or borrow three or four shillings; or are almost ready to pawn their *Bibles* sometimes, to get a little of the *Answerers* that *come to go to Market*: this likewise by all means must be concealed, because of the *Answerer's* old

old observation, *All things that are true, are not to be said at all times.*

And now, Sir, I was just going to say, that I had done with the *Answerer*; which could I say with a safe conscience, it were the happiest thing that I have said these twelve Months; but I must not scape so, for after I had spent the prime of my strength, and wasted my best spirits amongst *Greek & Latin, Prefaces and Divisions, Metaphors and Similitudes*, and many other such like *enemies*; up starts a fresh and dapper *Gentleman* call'd a *Postscript*: Dear Sir, I know not whether ever I shall write to you again; therefore let me beg it of you for once, as you value your own reputation, your estate, your health, life and liberty, and the welfare of your Relations, for the future beware of *Postscripts*; you never felt the *sturdy blows, the sharp thrusts, and the deep wounds* that such an *adversary* gives. I know, Sir, your temper inclines you to bold and great things; and it is not a *Letter*, and a *Letter* too, that

can easily fright you : But yet I beg it once again, that you reckon a *Postscript* the most dangerous of all *after-claps*. As for *Appendixes*, *Corollaries*, *Supplements*, *Conclusions*, *Continuations*, and such like small shot, these are not to be dreaded; but when a *Letter* comes tail'd with a *Postscript*, and concerning *Abigail* too, that takes you off just in the middle. What a fool was I, that I could not as well have put in *Bette* or *Bidde*, *Susan* or *Sarah*; but must make the *Answerer* angry, and put in *Abigail*: or if I had put her in, what had I to do to trouble my self concerning the *Chaplain's sitting so close to her*? Is it to be expected that every *Gentleman* should maintain two *Tables*, to keep them at a distance? or that he should keep a *Servant* on purpose to watch private *winks*, treading upon *toes*, twitching of *napkins*, or breaking of *mercury thoughts* under board? And is there any thing more natural, than for *prettinesses* to beget looking, and for

for *looking* to beget *admiration*? and what if *admiration* and *love* together, afterwards beget a *Vicaridge*? I hope a *Chaplain* that has been true, trusty and serviceable, if preferment falls, may deserve before a *stranger*. Well, I see I was a fool, and there's an end of it. But for all that, I believe the *Gentlemen* have not as yet laid their *Swords* in *Oyl*, nor trimm'd up their *fire-locks*, as the *Postscript* advises: For they have sent me word, that they love me, and understand me; and that the *Answerer* is out of his wits.

With whom I am so perfectly tired, that I can scarce see his *Book*, but that I am presently ready to fall asleep. He that misunderstands but now and then, or where there is any pretence or ground for it, is very pardonable; but to do it through and through, from his very *Preface* to his *Postscript*; nay, even as far as Dr. *Fegon's verses upon the Scholar of Bennet Colledge*, is so very extravagant and humourfom, that it is scarce to be endured; and for all this trouble that

he has put me to, he thinks he hath
 made me abundant satisfaction, in not
 quelling me, or in not dealing with
 me as some *sharp and severe Answerer*
 might have done; but has (as he says, p.
 83.) *discours'd with me all this while as*
with a stranger, and has very little be-
tray'd that he has any knowledge of me.
 Whereas had he not been very spa-
 ring and courteous, he could have bla-
 sted my credit, and for ever wounded
 my reputation: He could have told
 the World, " That my great Grand-
 father to his knowledge, was
 a very turbulent fellow in *Queen*
Elizabeths reign; and did most hear-
 tily wish that the *Spaniards* might
 have succeeded in their *Invasion*:
 That my great Uncle by my Mo-
 thers side, was supposed to have
 had an hand in the *Gun-powder*
Plot, upon some small prejudice that
 he had conceived, against *King*
James; that my nearest *Relations*,
 in the late times, were most of
 them *Church-Robbers, Sequestrators,*
 and *Excise-men*; and that one of
 them

"them in particular, was intimately
 "acquainted with *Bradshaw* and
 "*Ireton* ; that I my self was born in
 "the most quarrellsome and sediti-
 "ous *Town* in all the *Nation* ; and
 "that I would not suck of any bo-
 "dy but of a *peevish* and *schismatical*
 "*Nurse*, nor eat any *milk*, but
 "such as came from a *kicking* and ill-
 "natur'd *Cow*; that so soon as I could
 "climb up a chair or stool, my only
 "delight was to tear *Bibles*, and all
 "good *Books* apieces; and after-
 "wards (as I grew able) to pull
 "down the *Church-yard-pales* to let
 "in the *Hogs*, to root out new bu-
 "ried people out of their *Graves* ;
 "that I did not care for robbing any
 "mans *Orchard*, or plucking any
 "mans *Geese*, but the *Ministers* ; that
 "I had a *little one*, privately out at
 "Nurse, by that time I was eighteen
 "years of age ; and that I gave five
 "and sixpence a week, besides soap,
 "starch and candle ; his name was
 "*Bellbazzar*, and he had brown hair ;
 "and so on and on I went, with a

“ constant and peculiar spight against
 “ *Ministers*, till , to the discredit of
 “ our *Church*, I writ the *Contempt of*
 “ *the Clergy*. After this sort, Sir,
 might the *Answerer* have dealt with
 me, supposing he would have been
 severe, and taken notice that he
 was acquainted with me; but sup-
 pose Sir, that his *Information* fails
 him, and that the *person* he writes
 against, may either be of the House
 of *Commons*, one of the *Life-guard*,
 a *Builder of Ships*, or a *High-Con-*
stable; then let me tell him, that if I
 be one of all those (which I am, for
 ought he does know, or ever shall
 know) that he has lost almost
 all the eighty first *page*, and abun-
 dance more up and down his *Book*:
 for whereas he there advises me to
 get a *License to be University Preacher*,
 to set up a running *Lecture*, to call to-
 gether the neighbouring *Ministers*, to
 learn them to preach without *Preface*,
Division, *Inferences*, or the like;
 it had been altogether as proper for
 him (unless he had known me bet-
 ter)

ter) to bid me *cock my Gun*, *prime my Pan*, *face about to the right*, or to have set me to any other *employment*, till he had been more sure, where I dwelt, or how I spent my time: for why should any trouble themselves to enquire after me, for I am very well, thank *God*, and wish all mankind so. But I know it is the humour of the *Answerer*, and some few more, to believe things to be true and false, according to the *Authors* age, bulk, profession, complexion, and County. Such a thing, says one, is as plain, and evident as may be, if the *Author* lives at *London*; but if at *Tork*; in my opinion he is somewhat *obscure*; and remove him but to *Durham*, and he is the greatest *lyar* in the world, next unto the *huge* one himself. Yes truly, says *another*, that may possibly be; nay, I can scarce see how it can be otherwise, if he were not so very fat and ancient; and for ought any body knows, the *Author* is as thin as a *Wafer*, and never did as yet see *fifty*.
But

But as I said before, Sir, I am quite tired, and have nothing more to say to the *Answerer*, but only to let him know, That had it not been for the sake of that little which is now to follow, I had been so rude and unmannerly to him, and so very kind to my self, as not to have taken any notice of what he had written. And indeed, before I go any further, I must solemnly beg pardon of every one that hath read his *Answer*, for seeming so far to suspect their Judgments, as to go about to point and direct to mistakes, that lie so thick and obvious; and having obtained that, Sir, I hope also, that where your self, or any other *Reader*, shall find your selves very much grieved, with the trifling and small entertainment which this *second Letter* only affords, that you will attribute some part of it to the slenderness of that stuff, which the *Answerer* gave me to deal with, as well as to my great indiscretion in undertaking it. And so farwel *Answerer* for this year, and all that shall follow. And

And thus, Sir, I have briefly shewn, that as it was altogether against my design, to bring any of the *Clergy* into contempt, so I have said nothing, nor after such a manner, as should by any Reasons be concluded to do the same; but if there be any so weak, and so regardless as to mistake me; they are either some of the giddy and soft-headed *Non-conformists*, or some of the idle and inconsiderable *Lai-ty*.

As for the first, who think themselves the only *Saints* of the *Age*, and to be now *in chains for Christ, and his cause*: Let me tell them, that they have no reason at all to rejoyce at my first *Letter*, because they there find, that such is the imprudence or unhappiness of some of the *Clergy*, as sometimes to occasion their own *contempt*. For if they please to examine again what is there written, they will then perceive their dear *Brethren* to be as much concerned as any body else, and to have as great a share in those instances that are produced out of

of idle Sermons: But I did not set *them* out by themselves upon two *accounts*; First, because till they do *conform*, care is taking by *Authority*, that they may not publickly render the *Ministry* contemptible by their ridiculous Preaching. And in the next place, because all their fooleries, idleneſſes and insignificant cantings are ſo peculiarly and faithfully ſet forth in the forementioned *Friendly debates*, that I could ſcarce think of any thing that could be added; but, becauſe thoſe reaſons I find were not ſufficient, and that I hear that ſome of them ſay, *It is now very plain, how the world is altered, and what lamentable preaching and trifling there is, now they are ſilenced*: therefore becauſe I would not have *them* too much ſpoiled and exalted, in thinking themſelves the only *poor remain* of people, that can diſpence the word profitably, and ſpeak *ſence, rhetoric* and *godlineſs*; they may pleaſe to believe it, that if I had thought they would have been ſo miſtaken, I could
have

have found out as many follies and extravagancies, in one days time, out of their Sermons and *Discourses*, as in a week any where else. To tell *Stories*, you know, Sir, is endless and tedious; but however, for once I must beg leave to be a little troublesome, that what I now said, some body else may believe besides myself. There is therefore *one* now amongst them, who is counted one of their most *precious sufferers*, and a most *healing instrument*; who is so full of idle *phanseys*, *metaphors*, *similitudes*, and all such like frothy disparaging stuff; that you may set him almost against twenty of the most imprudent *conforming Preachers*, that are to be found amongst us. Of his rich vein of *wit*, I shall only give you one instance; which is upon that of the *Psalmist*, *But his delight is in the Law of the Lord*. Where he observes that every word has its emphasis, and therefore he begins with the first word, *BUT*, *This BUT*, says he, *is full of spiritual wine; we will broach it,*

it, and *tast a little*, then proceed. He had better have said, it was full of *spiritual cakes*, or *precious stones* : for this *But* will hold no more *Wine*, than a *Net* or a *Sieve* ; and one had as good go about to *broach* one of them, as this *But* : or if he would have made the thing credible ; he should have said, that this *But* is a *Hogs-head full of spiritual wine* ; (as one did that repeated it out of the *Author*) then you know, Sir, it is as plain and possible as may be, and we might have *broached* presently ; but of all things, I should have been most pleased, if for once he would have spoken in *Latin* ; and told us, that this *sed* or *verum enim vero* , is full of *spiritual wine* ; for then the *wit* would have been more admired for lying a great way off. I suppose I need not go on, Sir ; you cannot but be sufficiently satisfied concerning the great stretch of his fancy. I might also, Sir, seeing that we have set him *abroach* (as he will have it) give you just a taste of his *Metaphorical faculty*. What think you

you of a *Chest* or *Cupboard* of truth ? or of the *Rain-bow* of justice ? *Mercy* turns *Justice* into a *Rain-bow* ; the *Rain-bow* is a *Bow* indeed , but hath no *Arrow* in it . Here the *Author* was double happy ; *Metaphor* , and *Wit* into the bargain : Or what think you of *sweeping the Walks* of the heart ; or of *Prayer* being a *spiritual Leech* ; and of *throwing in the angle* of *Prayer* , and *fish*ing for *mercy* ? Or lastly , What think you of *God's laying the soul a whitening* ? Do you not think , Sir , that it would very much alter the countenance of the *Washmaid* , to find two or three large *souls bleaching* amongst her *linnen* ? But to speak the truth of it , the peculiar knack , gift and glory of this *Gentleman* , consist chiefly in making of *liknesses* ; in which he is so lucky , and transcendently accomplished , that in a small *Treatise* of his , called a *Christian on the Mount* ; in a very short time , I found *Meditation* to be like almost a hundred several things .

In the first place , *Meditation* is like a
with-

withdrawing-Room; we are very well satisfied; if he will not carry us much further: then he calls us out to *victuals*, and after that, *Meditation is like chewing of the cud*: now we must walk abroad, and *Meditation is like climbing up into a tree*; but if that be not high enough, *it is like a Mount or a Tower high*: but if we have got any strain with climbing, *Meditation is like going into a Bath*: and if after bathing we grow hungry again, and faint, *Meditation is the pottage by which we feed*; and immediately after, *it is like Israels eating of Manna*: and five lines after, *like a Cordial to be drunk down*: So that in a very little compass, *Meditation is climbing, bathing, tasting, eating, drinking and chewing the cud*. Within two or three pages after, the *Christian* is to take the Air again, and to be mounted, but not so high as before, but upon a fiery Steed; and then *Meditation is the Christian's curbing-bit*; and I know not well how it comes about, but *it is also like a powerful Loadstone*; and
for

for all that, the next line, *it is like a cork to a Net. And soon after, like distilling of Waters, and like beating of Incense;* but now we go far and deep, and *Meditation is like digging spiritual gold out of the Mine of the promises;* but we soon come above ground again for a little while, and *Meditation is like digging about the roots of a tree:* but down again presently, for *Meditation is like digging in the Mine of Ordinances.* We had not been in this *Mine* as yet, we had only digg'd in the *Mine of the Promises* before: but I am afraid, Sir, you will say you have enough; if not, we go on. And *Meditation is like the selvidge, which keeps the cloth from ravelling;* or like a hammer that drives the nail to the head; or like rubbing a man in a swoon; or like a Bee sucking out of the flower of truth preacht, and working it in the hive of the heart. Furthermore, *Meditation is the ballast of the heart, the bellows of the affections; and the Hen that hatcheth good affections;* and like the

sails of the ship, notwithstanding that it was like the *ballast* just now: but I suppose the *Author* does not mean the same *Ship* he meant before, but some other. But suffer me I pray, Sir, to put these grapes once more into the *Press* (as an acquaintance of his says in a *Sermon*) *Meditation* is like going to *Plough*, like *Oyl* to the *Lamp*, like a *Gun* full of powder (but prayer without faith, is like a *Gun* discharged without a bullet) like wet *rinder*, like a *whip*, like a *prospective glass*, a *golden ladder*, a *dove*, a *touchstone*, a *spiritual Index*. It was just now the *oyl*, but he holds not long in the same mind, for now it is the *lamp* it self, that is to be fed with the *oyl* of reading; but then joyn it with *examination*, and it is like the *Sun* on the *Dyal*. And lastly, joyn it with *practice*, and it is like a pair of *Compasses*.

And now, Sir, am I not as good as my word? have I not shewn you a *man*, that is very fruitful and precious? Is it possible to be weary,
where

where there is such variety of fancy ? He begins with you at *home*, then calls you *abroad* ; brings you *back again* , then out at *Sea* , then for the *Indies* , carrying you into *Mines*, several *Mines*, *Promise-Mines*, and *Ordinance-mines* ; this must needs be *melting* and *dissolving*. And I question not, as this *Gentleman* leads us through a great part of *mechanick* and *natural Philosophy* , so , had he thought of it, and been but at a little more leisure, his *fancy* could have made *Meditation* like all the *Animals* in *Gesner*, and all the *Plants* in *Gerrard* ; for some small reason, or pretty report or other ; For when his hand was in, what had it been for him to have said, that *Meditation* is like an *Ostrich*, a *Pheasant-cock* , or a *Robin-red-breast* ; or like a *Whale*, a *Pike*, or a *Gudgeon* ? for I do not at all doubt but that a very small *Inventor* may devise as good a reason for all those *likenesses*, as he that said, that *Faith* was like a *Flounder* , that laid a *Christian* flat upon the *Pro-mises*.

After him comes another *Bartholomew Gentleman*, with a huge *hammer of Promises*; and he falls a *trading* with his *Promises*, and *applying* of *Promises*, and *resting* upon *Promises*, that we can hear of nothing but *Promises*: which *trade* of *Promises* he so ingross'd to himself, and those of his own *Congregation*, that in the *late times* he would not so much as let his near *Kinsmen*, the *Presbyterians*, to have any dealing with the *Promises*: And to forward this *trade* of *Promises*, the poor *deceived creatures* must be lately abused with a new sort of *Concordance*, by *V. P.* consisting of *Commands*, *Threatnings* and *Promises*; and besides, lest people should take hold of, and apply a *curse* instead of a *blessing*, and a *threatning* instead of a *promise*, they are all set forth with their particular *marks*: so that now I suppose, the *trade* of *promises* will suddenly hereupon be much amended, and grow strangely quick and lively, And to be short (because this *Gentleman*

lemen has been sufficiently taken notice of by a late worthy *Author*) except it be idle preaching about *experiences*, *dispensations*, *manifestations*, *discoveries*, *improvements*, *pledges*, *priviledges*, and *prerogatives*; *outgoings*, *ingoings* and *returns*, and such like senseless, insignificant, *canting* words and *phrases*; there is scarce any thing to be found in him, or any of those that are admirers of his way.

And, as this so much admired one has a peculiar trade in *promises*, so others there be, who are very much for *trafficking* with *Christ*: And in the *late times*, we may remember what a *subtile trade* was driven this way, and what a perfect *merchandise* they made of *Christ*; and what abundance of eminent *holders* forth of *Christ*, and his Cause, were sent into the *Countrey* to sell *Christ* for *spoons*, *bodkins* and *thimbles*: But amongst all those that were then employed, none ever was found to make so very good a *return* of *Christ*

as *H. P.* was observed to do ; for he could presently call the people together , and tell them , “ That he heard at *London* , that they were “ without *Christ* , and he came on “ purpose to bring them *Christ* , and “ what a great deal of money he “ was offered upon the road for “ *Christ* , but he was resolved to part “ with *Christ* to no body , till the Be- “ loved that he was preaching to , had “ had the refusal of him ; and if they “ did intend to trade with him , “ they must down with their dust in- “ stantly ; for to his knowledge , the “ Papists did offer a very vast sum of “ money for *Englands Christ* : and “ therefore , if they did not make “ all possible hast to send in their “ plate and jewels , he would be soon “ ship’d , and carried away to “ *Rome* . But may some say , What “ if cruel *Cavalier* should come , “ would not then our *Christ* be in “ great danger , after all our cost and “ charges , might not he plunder us “ of our *Christ* ? No ; *Cavalier* in- “ deed

“ deed is cruel, and may get away
 “ your *Shoulder of Mutton*, may get
 “ away your *Children*, may get a-
 “ way your *Wife*, and may get away
 “ your very *Bible*; and he may come
 “ also for your *Christ*, but he cannot
 “ get away your *Christ*; for *Christ* is
 “ *yours*, and he is *Gods*; and there-
 fore down with your money. I
 do not say that all that were sent
 forth than to repeat the word *Christ*,
 (for that was then, and is still by
 many called *preaching of Christ*) did
 carry along with them such knavish
 intentions; but sure I am, that the
 vain repetition of such good words,
 is still too often that which the *Non-*
conformists call *powerful preaching*,
 when as there is nothing at all that
 is meant by *themselves*, or can be un-
 derstood by their *Hearers*. And this
 made *Bishop Tayler* say in his *Epistle*
 to the *Reader* before his short *Cate-*
chism, That a plain *Catechism* doth
 more instruct a soul, than a whole
 days prate with some daily spit forth
 to bid men get *Christ*, and persecute

his servants ; for he was very well aware, that these great *Zealots*, that talk so much of *Christ* and his *Interest*, were as forward to *cheat*, *steal*, or commit any *villanies*, as those that had never heard of *Christ*, or the *Doctrine* that he preached. And indeed, I had now taken very little notice of what was then done amongst them ; if that idle, empty and insignificant preaching had ceased with the times ; but still I find people so studious to deceive, and so willing to be deceived, that such *prattle*, amongst many, still bears the name of the only *saving*, *powerful* and *edifying* preaching. And indeed, though I will not accuse every one of that *party*, that now stand *separated* from us, of the utmost extravagancies of these follies ; yet I am very certain, that the greatest part, or at least the most famous and prevailing amongst them, are so generally addicted to *canting*, insignificant *phrases* and tedious *tautologies*, that should we compare their

their continual *religious nonsense*, with the indiscretions of the *Conformists*, these would appear tolerably sober and wary *Rhetoricians*.

And this is so plain from what has been already mentioned, that very little need to be said further; but only it happens that I have now by me a *Book* call'd, *Apples of Gold for young men and young women*; a *Book* so famous amongst them, that it has to my knowledge deceived the world to no less than eight *Editions*: and yet when we look into it (notwithstanding the subject is very large and profitable) we shall there find little besides *Christ*, the *Soul*, *Conscience*, *Faith*, and such like very good words, over and over repeated to very small purpose, and as often usher'd in with an engaging and crying introduction of, Ah! young men; and sometimes, Ah! young men and women. It is all one, Sir, where you open the *Book*, his *Rhetorical* humour is so very much the same. *Ah!* (says he, p. 181.)
young

young men, young men, if you must
 needs be leaning, then lean upon pre-
 cious promises, lean upon the Rock
 that is higher than your selves, lean
 upon the Lord Jesus Christ, as John
 did; John leaned much (Joh. 21. 20.)
 and Christ loved him much. Ah! lean
 upon Christ's wisdom, lean upon his
 power, lean upon his purse, lean upon
 his eye, lean upon his righteousness,
 lean upon his blood, lean upon his me-
 rit. Now, Sir, we well understand,
 and know the meaning of Christ's
Wisdom, Power, Righteousness, and
 the like: but to make a huge clat-
 tering of Christ, and a long empty
 rattle of leaning, and to make peo-
 ple sigh and cry by mere repetition
 of Scripture words, when perhaps
 there is little further sign of sense,
 than shaking of the head, and wring-
 ing of hands, has much more in
 it of popular deceit, than popular Rhe-
 torick: but having set out with the
 word *lean*, for the fine figurative
wise, and *refinement* together, that is
 to be continued as long as lungs
 can

can hold, never minding to what it is joyn'd, or how it is applied. And whence do you think, Sir, came all this idle rant about *leaning*? only from *Fohn's* being placed next to our *Saviour* at *Supper*, and laying his *head* or *elbow* in his *bosom*; therefore, *young men*, if they would be *leaning*, they must run their *heads* into our *Saviour's* *purse*, and put their *elbows* into his *eyes*. And from this place of *Scripture* alone arise all their insignificant *canting*, about a believer's *leaning* and *rolling* upon *Christ*, it being no where else mention'd in the whole *New Testament*; but only where it is said, that *Ja-cob* *leaning* upon the top of his *staff*. And as he here runs away with the word *leaning*; so the very same method he uses for any thing else, that he shall happen upon. It is said you know, Sir, *Mal. 1. 14.* *Cursed be the deceiver which hath in his flock a male, and yet offereth to the Lord a corrupt thing*; Upon which immediately follow; *Ah! young men*
and

and women (who are like the *Almond tree*) you have many males in your flock, your strength is a male in the flock, your time is a male in the flock, your parts are a male in the flock, and your gifts are a male in the flock, &c. And whereas here he mentions only *strength* and *parts*, in general, as being *males* in the flock; yet if his breath would have lasted, he could have made every *finger* and *toe* that a young man has, to be a male in the flock; and I wonder how he mis'd judgment, memory, fancy, and the five senses; for these doubtless, are all males in the flock, if he had not forgot them. And this is that in which chiefly consist the power and edifyingness (as they call it) of their preaching, and by which they think themselves so far to excel the instructions of the comfortable Ministers; as if these could not say the word *Christ* as often in an hour, as the most powerful and edifying of them; and I wonder where lies the mystery and great difficulty of this gifted

gifted sort of *Rhetorick*. I am discouraging suppose about the pardon of sin, and I bring in that of the *Psalmist*, *Blessed is he whose transgression is forgiven*, &c. Upon which occasion I exert my gifts, and pour forth thus. *It is not, blessed is the honourable man, but blessed is the pardon'd man; it is not blessed is the rich man, but blessed is the pardon'd man; it is not blessed is the learned man, but blessed is the pardon'd man; it is not blessed is the politick man, but blessed is the pardon'd man; it is not blessed is the victorious man, but blessed is the pardon'd man.*

Or I am preaching suppose about remembering thy Creator in the days of thy youth, and I gush forth after this manner: *Ah! that young men and women would but in the morning of their youth seek, yea, seek early, seek diligently, seek primarily, seek unweariedly, this God, who is the greatest good, the best good, the most desirable good; who is a sutable good, a pure good, a satisfying good, a total good, and an eternal good.* Now,
may

may not a *Conformist*, though of an ordinary invention, and not endued with the sublimest *giftednesses* of our *Separatists*, say, *seek, seek, seek, seek, &c.* or *good, good, good, good, &c.* I am very serious, Sir, and you know it; and I wish those that I am now speaking of, would think so too, and lay aside their groundless pretences to *gifts*, and preach like *men* and *Christians*: for I bless *Almighty God*, I love all the *World*, and wish that all men were wise to the salvation of themselves and others. And notwithstanding, that many of them are so forward to boast of their spiritual *attainments* and *improvements*, and will tell you, *How often they have sweat at prayer, and how long they frequented Ordinances, and what abundance of days they kept, and time they spent, in applying of promises, and registering experiences, before they could arrive to this converting and heart-dissolving preaching*: but yet for all that, it favours so much of the *natural man*, that

that I question not at all ; but that the very glory, and *heart-breakingness* of it (which chiefly consist in an endless repetition of the same words) may be easily acquired by a Lad of sixteen years of age in a Months time. To make, Sir, this plain, I'll give you but one instance of very high *improvements* in this kind ; it is upon this particular, *viz.* *An old Disciple, an old Christian is rich in spiritual experiences.* Whereupon he thus proceeds : O the experiences that an old Christian hath of the ways of God, of the workings of God, of the word of God, of the love of God ! O the divine stories that old Christians can tell of the power of the Word, of the sweetness of the Word, of the Usefulness of the Word ! O the stories that he can tell you concerning the love of Christ, the blood of Christ, the offices of Christ, the merits of Christ, the righteousness, the graces of Christ, and the influences of Christ ! O the stories that an old Disciple can tell you of the *in-dwellings* of the Spirit,

Spirit, of the operations, of the Spirit, of the teachings of the Spirit, of the sealings of the Spirit, of the witnessings of the Spirit, and of the comforts and joys of the Spirit! O the stories that an old Christian can tell you, of the evil of sin, of the bitterness of sin, the deceitfulness of sin, the prevalency of sin, and the happiness of the conquest over sin! O the stories that he can tell you, of the snares of Satan, the devices of Satan, the temptations of Satan, the rage of Satan, the malice of Satan, the watchfulness of Satan, and the ways of triumphing over Satan! These you see, Sir, are stories which an old Christian, an old Disciple can tell you. But do you not think, that one may procure a very young Christian, such as I before-mentioned, who by the help of two or three Systemes, and a little skill in Indexes, should be able to tell you as many divine stories as these, and a hundred more, if it should be convenient? may not he in a small time learn to begin with

divine

divine *stories* of God, the *Scriptures*, *Christ*, the *Holy Ghost*, of *Sin*, of *Satan* ; and may he not improve in the use of his *Systeme* , and in time venture to turn on, and tell you divine *stories* of the *Covenant of Grace*, of the *Sacraments*, of the five *points*, of the ten *Commandments*, or of any thing else with very great ease, according as he thinks to continue his *divine stories*.

I suppose, Sir, it were needless to go about to satisfy you further, that this *gifted* sort of *preaching*, that pretends more than ordinary to come from above, has a little in it of *difficulty* or *miracle*, as of *profit*. I cannot, I must confess, imagine wherein the *powerfulness* and *inspiration* of that gloss consisted, that is made by one of this party that I am now speaking of, concerning *going out of our selves*, and saying, *come Lord, return*; *O Lord* ; *not return*, *O my trade return* ; *O return*, *O our Ships return*; *not return*, *O our peace return* ; *but return*, *O Lord, return*, *O Lord*. Nor of that which was made by another

L upon

upon those words: *The Fear of the Lord is clean; clean within, and clean without; clean above, and clean below; clean on the left hand, and clean on the right; clean on this side, clean on that; clean at home, and clean abroad.* Now am I as sure as can be, that some of these people will presently cry out, and say, that *I am against the fear of the Lord, and against Christ and his Interest; and that I am against all soul-softning means, and all soul-melting means.* And (as it is in the forementioned *Apples of Gold*) *I am a discourager of all that is God-ward, of all that is Christ-ward, heaven-ward, & holiness-ward; and that I am for soul-hardning company, soul-hardning principles, and soul-hardning examples; and for suffering of people to go on in delusions, that are Christ-dethroning, and Conscience-wasting, and soul-undoing opportunities.* If they do I cannot help it; but however, I bless *Almighty God*, that I was born of *Christian Parents*, and that I was brought up in the *Christian faith*; and I hope that, by the

Divine

Divine assistance) I shall continue in the same; and in well-doing to my lives end. And whatever opinion they may have of me, I know not; but notwithstanding, I do most heartily wish, that such as have spent their time in reading of *Books* and *Sermons* about *experiences*, *getting of Christ*, and the like, would change them all away for the *whole Duty of Man*, that abounds with very pious and intelligible rules of godly living, and useful knowledge tending to salvation.

And I do wish furthermore, that such of the *Nonconforming Clergy* that are of this humour, way and style; that they would advise, or suffer, at least, such as are now, or have been heretofore their *Heavens* and *Admirers*, to read some other *Books* besides their own, and hear some other men *Preach* besides themselves: For as it has been already made out, that the way of their discourses is not so much above humane industry and invention, as that it should require any

more extraordinary assistances, or more peculiar illuminations, than the *Conformists* may have just reason to pretend to: So in good truth as confident as they are of the *heavenliness*, and *convertingness* (as they call it) of their method and expressions, they have very little grounds or good Authority for that manner they proceed in. For, suppose, they should be so full of themselves, and their own indowments, as not to attend to the examples of the first famous *Christians*, *Saints*, and *primitive Fathers*, nor to the Rules of the best and most *judicious Orators*; yet if they will be either guided and perswaded by what our *Saviour* preacht himself, or by those *directions* which he gave to his *Disciples* for so doing; they will find very little encouragement either to dote upon and admire only their own proceedings, or so severely to censure and undervalue those that shew not all willingness to be deceiv'd by them. And in the first place, we are plainly instructed, as to what our *Saviour*

viour himself spoke, taught or preacht; as well as after what manner he expressed his meaning. We very well remember what he said to the young man that enquired how he should attain eternal life. He did not say, get me, get fast hold of me, get your arms full of me; But keep the Commandments, and give away your estate; which last in those times was necessary for such as intended to be Disciples of Christ. in like manner, when the Publicans and Souldiers came to know what they should do; he did not bid them, Take hold of him, fasten upon him, and put their arms round about him; but bad the first of them (whose employment might tempt them to cheating and bribery) exact no more than what the Emperour demanded: and bad the others, be contented with their wages and pay; and not do violence, plunder or steal. And it was well, that it was Christ himself that said this, or else by chance (amongst these lofty Teachers) this might have gone for gross

carnal reasoning, and for such dull *royal* instructions as *Alexander* or *Cesar* themselves, that never believed any thing of *Christ*, might have given to their *Collectors*, and *Armies*. By these places and the like, Sir, it is very easy to perceive after what manner our *Saviour* taught and preached; for whatever he spoke was preaching, although what he said upon the *Mount* (being a more continued discourse) was more particularly call'd his *Sermon*. So that thus far we see, that whilst *Christ* preached *Christ*, that is, himself and his Doctrine, here's not a word of getting of *Christ*, or getting into *Christ*, or getting a share, a stock, an interest in *Christ*, or any such like staving, and insignificant expressions. In the next place, let us see what order and instructions he gave to his *Disciples* about their preaching. *St. Mark* tells us, *Mark* 16. 15. That he bad them go into the world and preach the Gospel, &c. *S. Matthew* tells us, *Mat.* 28. 19, 20. he bad them, Go and teach all Nations,

tions, baptizing them, &c. and teaching them to observe all things whatsoever he had commanded them. Now, Sir, if there can be any other meaning of these last words, than that (after people were *baptized* or admitted into Christianity) the *Disciples* should spend their time in teaching and explaining such things as *Christ* himself had taught or preacht to them, which were not such *riddles, charms* and *tickling stuff*, as these people too often put upon their Hearers, then (if his *Majesty* will please to give me leave) I will promise never to come at any *Church* again so long as I can find out the least *creeping Conventicle*: So that if these people will be either content to preach no loftier, than our *Saviour* did himself, or as he appointed his *Disciples* to do, I am sure they must not preach as they do now, unless they have got some secret reserve of *Gospels* for their own peculiar use; or have received some new instructions and orders, since our *Saviour* was taken up; for in all the

Gospels which we are acquainted withal, we can find nothing else but that *Christ* was the *Christ*; & that *God* for the future would be worship'd after the manner therein declared. And he that preaches this, *viz.* what *Christ* did and suffered, and what he spoke, preaches *Christ*, or *his Gospel*, or *him crucified*, or *him and the resurrection*, or *the Kingdome of God*, or *remission of sins*, or *the new Covenant*, or *grace and mercy through Christ*; all which and many more signifie the same; and not he that thunders out *Christ* a thousand times in a *Sermon*; saying, *Ah! none but Christ, none but Christ. Ah! none to Christ, none to Christ; no works to Christs, no duties, no services to Christs; no prayers, no tears to Christs; no righteousness, no holiness to Christs, lay out for Christ, make sure of Christ, close with Christ, cleave to Christ, unite with Christ, rest, lean, roll, tosse, tumble and wallow upon Christ.* There is mention made (you know, Sir,) *Mat. 28. 20.* of *Christ being with the Apostles to the end*

end of the world; which related to the divine assistance of the *holy Ghost*, which they and their *successors* should have towards the propagating and continuing *Christian Religion* in the world: but these people are for receiving *Love-letters from Christ*, they are for strange *entercourses, correspondences, returns, expresses*, and I know not what. And, if it had not pleased God to have abated some of those extravagancies, by restoring our *Church*, in time we should have come to *heavenly Proclamations* and *heavenly Gazets*. And I well remember there was one amongst them that pretended to have got such an *interest in Christ*, and such exact knowledge of *affairs above*, that he could tell the People, That *he had just before received an express from Christ Jesus concerning such a business, and that the ink was scarce dry upon the paper*: At other times he would sink himself in the *Pulpit*, and tell the people, *he would be with them again presently, he would only speak one word with Christ*;
and

and so pretending to have talk'd with Christ, he would come up again soon after, as full of *Christ*, and his advice as might be. And to conclude this, Sir, how many hundred and hundred times have you heard that place in the *Colossians*, viz. *Christ is all in all*, brought in at the close of any thing that went before, only because it is *melting*, and may produce *sigh* or *groan*; for, if they would but consider of the *Bible*, as well as get by heart *words* and *phrases* out of it, they might then have taken notice of those many heavenly *exhortations*, contained in the same *Chapter* to the *Colossians*, of living more peaceably, godly and righteously, than they had done, before they were converted to the *Christian Faith*; and in particular, that they should be now as kind, just and faithful to every man that they had to deal withal (let him be *Greek*, or *Jew*, *Barbarian* or *Sythian*) as they use to be, or should be, to their own *Neighbours* and *Citizens*; so that now, *Christ was all in all*, having

ving taken away all *distinctions*, and made of *all mankind one people*. It is not, Sir, my intent here to comment upon *Scripture* ; but I would to God, that these people that talk so much, & so endlessly the word *Christ*, would spend more time in explaining his *Doctrine* ; if they did, I am sure the world would not only be much *wiser*, but more *peaceable* and better.

And as I would not have these people count themselves the only godly and saving *Instructors* by abundant saying over *new Testament* words ; so it is a very idle thing for them to endeavour to have their preaching believed more sanctified and searching, because they talk often times concerning the *Bible*, giving only empty and loose commendations of the *Scriptures* in general. There are (thanks be to God) a great many *Bibles* in this Nation ; and though the *Conformists*, do not possibly lay one in every window, yet their *Houses* need not be supposed to be without the *Scriptures*,
nor

nor themselves without the knowledge and use of them. And what if whilst they are in the *Pulpit*, with finger thrust into the middle of the *Book*, they do not *brandish* it up and down, as if they would discharge the whole of it together at some bodies head? What if they do not hold it forth with stretched out arm and voice; and cry aloud, *This is the Book, this is the Book: here it is, here it is; no Word like this Book, no Word like this Book, no writing like this writing, no reading like reading here, no searching like searching here, no considering like considering here; Christ is here, Jesus Christ is here, the Lord Christ is here, the precious promises are here.* Yes doubtless (if it be a *Bible*) they are all there; and so is *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*, and all the rest. But what is any body the better for this? Who will read, search or consider one word the more for this empty amazing noise; or for such as that, which I find also in *one*
of

of them: *Search the Scripture, study the Scripture, dwell on the Scripture, delight in the Scripture, treasure up the Scripture ; no wisdom to Scripture wisdom, no knowledge to Scripture knowledge, no experience to Scripture experiences, no comforts to Scripture comforts, no delights to Scripture delights, no convictions to Scripture convictions, no conversion to Scripture conversion.* Let them shew us any where in *Scripture* (notwithstanding their ordinary skill therein) where any thing is advised or commanded after this sloathful and slighty way. If they be for elegant compofure of long periods, let them observe after what manner the *Acts* of the *Apostles* are recorded ; if they be for shorter sentences, let them examine other parts of the holy *Scriptures* ; and if they would attempt to prophesie, let them read the *Prophets*, and let them attend to that copious *invention*, as well as *loftiness* of expreffion that is contain'd in them. Surely if they were not charm'd with laziness, their
own

own conceits, and a contempt of all that are not in their *way* and *phrase*, they would judge it better, to explain to the people the *principles* of *Christian Religion*, and to give some *sober directions* of *living well*, and *persuasive reasons* to *begin* a good life, and *proceed* in the same, than to think that time only sanctimoniously laid out, that is spent, in crying *Here, here; Look, look; See, see;* whereas there is nothing to be seen, but the outside of the *Book*, nor any thing to be heard but a *long string* of *words* to the same purpose; and yet this alone must be call'd *flashing, holy violence, pressing upon, and breaking into the soul*; and all sober, discreet, and well examin'd instructions, *earthly and hearthenish*.

Not less idle and extravagant is that humour of theirs, of loading their *Sermons* with abundance of *Scripture*, where it is perfectly needless, and altogether impertinent. How far the true knowledge of one *place* depends upon others, the rest

test of the world, that do not boast
 so much of *Scripture*, do very well
 understand; but to heap on *Scripture*
 after *Scripture* to no purpose at
 all, but to make their followers *Bibles*
 stare again with turn'd down
proofs, and the *strings* and *claps* to
 groan with being overcharg'd with
doubl'd leaves, is much too small a
 foundation for them to call or think
 themselves the *only true dispensers* of
 the word of God. And that where-
 in the excellency of these *mens* hu-
 mour may be plainly perceived, is
 this, That the less the quoted *Scripture*
 be really for their design (so it
 does but sound a little towards their
 meaning) the more it is admired,
 this arguing long searching, and ex-
 perimental skill in the *Bible*, and a
 more *hidden* and well *digested* art of
 applying of *Scripture*. I have a *Book*,
 Sir, that teaches me how it is to be
 done upon that of S. *Matthew*;
Blessed are the pure in heart, for they
shall see God. Now, Sir, to bring
 all those places of the *Bible* where
 the

the word *pure* is, may be done by a *Scriptureless Divine* of ordinary *Concordance-parts*; but to stuff in plenty of *Scripture* occasionally, unexpectedly and wonderfully, is a peculiar *priviledge*, and perfection of the *godly*. The *Doctrin* therefore must be this, *That the Saints of God are pure Saints; nothing that is impure can see God, nothing that is impure can come to God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. 11. 6. And again. Jude. ver. 4. Behold the Lord cometh with ten thousand—* What? not unbelievers, but *Saints, pure Saints*: An unbeliever must not expect to be one of those ten thousand, he must not look to be one of that number; for he that expects to be one of that number, must so number his days, that he may apply his heart to wisdom, Psal. 90. 12. he must be careful of his time, count up his time, and think upon every day; but especially the great day, the day of judgment. For as
the

the Psalmist has it, To day if you will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness. And so, Sir, you may go on, with *hear, voice, harden, heart*; which you please: And this serves instead of telling you, what is meant by *purity of heart*, and what *conversation* fits a man for a *vision* and *fruition* of God.

And thus much I thought seasonable at present, to be said concerning the preaching of the *Non-conformists*; wherein I would not willingly be so mistaken, as to be thought to charge every one of them with that folly and frothiness that is above mention'd: for I must acknowledge, that I know several of *them* to be modest, serious and learned. But withal, I also know, that the small inconsiderable *triflers*, the *coyners* of new *phrases*; and *drawers* out of long *godly* words, the thick *pourers* out of *Texts* of *Scripture*, the mimical *squeakers* and *bellowers*. and the vain-

M

glori-

glorious admirer only of themselves, and those of their own fashion'd *face* and *gesture* : I know, I say, that such as these shall with all possible zeal be follow'd and worshipp'd, shall have their bushels of *China Oranges*, shall be solac'd with all imaginable *Cordials*, *Essences* and *Elixirs*, and shall be rubb'd down with *Holland* of ten shillings an Ell ; when as others of that party, much more sober and judicious, ~~that can speak sence~~, and understand the *Scriptures*, but less confident, and less censorious, shall scarce be invited to the *fire side*, or be presented with a couple of *pip-pins*, or a glass of small beer with *brown sugar*.

And as these *People* that are thus highly treated, have no reason to presume upon their parts, improvements, and extraordinary inspirations, because they can utter forth abundance of *Scripture words*, of very good concern and signification, if they were soberly applyed : So in like manner, it were very well if they

they would not altogether judge of the blessedness of their endeavours by the tumult running after them, or because they find by experience, that they can force from people tears and sighs, and such outward signs of the hearts *seeming* to be affected: for all this, and much more may unquestionless be done without either *force*, oratory or religion; long sentences, (such as before mention'd) rattl'd forth as fast and furiously as may be, with *Christ*, *Scripture*, or the *Soul*, every line; together with *hands*, *shoulders* and *head* devotionally manag'd, may be easily conceived to make weak and silly people gaze more, *wee* more, and *wipe* oftner, than any thing that our *Saviour* himself, or any of his *Apostles* ever said. And this I know to be certainly true, because I have often seen people placed so far from the *Minister*, that they could only see him make very much *concerned* faces, and shew often the *heavenly* part of the eye; and might suppose, by the

great *pains* he took, that he was about business of very great *weight* and *moment*; and perhaps now and then one single *melting* word loudly pronounced might come down, and no more; and yet such as these *weepingly* inclin'd, should be as full of all outward expression of *devotion*, as if they were just then to be *converted*: and therefore I would not have them delude themselves, and think that their *Hearers* weep at their *pressing Religion* more home, and *searching* the *hearts* more thoroughly than others; but at the *noise*, the *tone*, and fierce *repetition* of words. And I think I am not at all uncharitable, if I say, that many poor undiscerning people having oftentimes so little grounds for being *zealously* moved, are as perfectly deceived as ever any body was, that took Sir *Martin Mar-alls* wide gaping, for melodious singing. And it is doubtless as easie a matter to make people *cry* and *sob* again, without doing them the least good, as it
is

is to make a *Dottril* stretch, or them yawn without helping them towards heaven

I have but one thing more to beg of these *People* ; and that is, That they would not only cease to call their *preaching* alone *spiritual, illuminating,* and I know not what ; but also that they would not think that they can, or ever did pray by the *Spirit* : For till I see their *children* speak *Hebrew* at four years of age (which some say may come to pass, if they be brought up in a *Wood*, and suck of a *Wolf*) and *themselves* (without studying) all those *Languages* that are mention'd in the second of the *Acts* , I shall never believe it ; but if they mean , they have several *prayers* of their own making , differing both in sense and phrase ; or that they do not place every word after the same manner ; but sometimes put *Eternal* before *Almighty*, sometimes *Almighty* before *Eternal* ; or that they do not always *confess* the same number of sins , but sometimes put in *adultery*

and *healing* too; sometimes *Adultery* alone; then is this so far from having any thing of the *Spirit* in it (in that sense which they would pretend to) that it is no more extemporary, than that this Morning is read, *blessed by the Lord God of Israel*; and to-morrow, *O be joyful in the Lord all ye Lands*; Or that sometimes we pray for *rain*, or *fair weather*, sometimes for *health* or *peace*, according to our necessities; only with this difference, that this is printed, and by Act of Parliament, and what they say is not. But suppose they come to that degree of Confidence, as to begin at a venture; and having a private method; a stock of *Scripture phrases* (to be brought in after any manner) with *helpful labors*, *hems*, *catches*, *fillings*, *wipings*; and admitting besides *mute expressions*, *improprieties*, *often repeated transitions* (when invention fails) and the like, that they hold out their intended time: nay, furthermore, suppose they seldom or never say the same whole line;

line, plac'd after the same manner; and that they do not confess that by reason of their solitary lives they are as wanton as the *subasius* sparrow, nor pray unto God for *syrup of Barberies*, nor desire the Lord to give them *That same*; and that they do not teach God Almighty how to defend the Trinity (as I have heard them do a quarter of an hour together) and how he is to distinguish between *numerus numerans*, and *numerus numeratus*; and that the *rheum* does not fall down oppressingly upon the *spirit* and *lungs*, but that they proceed very clearly and smoothly; yet still there need be nothing of such a sort of *inspiration*, which they mean; for there being so many several words in the world, it is not at all impossible for a man (if he should so resolve and make it his business) never to speak the same whole sentence in all his life. And as for their saying, that they can plainly perceive a difference between a *Prayer* that is *fram'd*, and one that is suddenly

and *spiritually* pour'd forth; I am so very unwilling to believe this, that if I do not procure a thin pale-fac'd *Hec.* as rank a one as can be got in this *Town*, that shares his time between *swearing* and *cursing*, and he shall be taught a *long prayer*, with a confession of all the *villanies* that have been committed on this side the *line* since the *flood*, and well fill'd also with such *phrases* and *words* as they delight in; and being double *cap'd*, and having well learnt his *tone* and *gestures*, a Meeting of these *Spirit-discerners* shall be call'd: and if this very *small Saint* thus accomplisht (supposing he does not put in sometimes an *Oath*, instead of, *O Lord*) does not wet as many *Handkerchiefs*, & draw forth as deep and as many *groans*, as any of their greatest *pretenders* to illumination, then will I never hear *Common-Prayer* again: for if I could tell where to hear people pray *miraculously*, it were very imprudent to run after, or listen to *frail* and *mortal* compositions.

And by the way, Sir, I would not have

have the *Papists* please themselves too much (as I have heard they have done upon my first *Letter*.) with an opinion of their own prudence and *preaching* abilities, notwithstanding those imperfections, which I so freely discovered amongst our selves; for by what I find, by chance, in one of their Sermons, concerning *Contrition*, I perceive that they can persecute a *Metaphor*, till it be as ridiculous as people can possibly endure to hear it. It begins thus: *The Falcon when he has taken his prey, he desireth no more thereof but the heart, and therewith he is content; so our Lord Jesus, when he had ransom'd us out of Hell, he desireth no more but a meek and a contrite heart of us: Therefore as the Falconer, ere he will give the heart to his Falcon, first he will cut it, and then take out the blood and wash it: So must thou give thy heart to our Lord; first cut it with the knife of contrition, and then take out the blood of sin by confession, and after wash with satisfaction; and so with the knife of his Passion, cut your hearts*
and

and not your cloaths, having in mind that the blade of this knife was made of the Spears head, and Nails that his precious Body and Heart was shill'd withal; the hilt was made of the holy Tree of the Cross; and the hilt was made of the Crown of Thorns that was about his Head. Whether this knife on his blessed body, that so hard and cruelly was tormented on the Cross; make also the sheath of thy knife of the white Skin of our Lord Jesus, that was painted with red bloody wounds; then with the Cords that he was bound to the Pillar, bind this knife to the girdle of thy heart; and I doubt not, be thy heart never so hard, it will begin to break. It is doubtless a very strange heart indeed, that will not suddenly break all in pieces at the noise of such Rhetorick. And whereas it has been observed, that some of our Clergy are sometimes over nice, in taking notice of the meer words that they find in Texts; so these are so accurate as to go to the very Letters. As suppose, Sir, you are to give an Exhortation to Repentance,

sance, upon that of St. *Matthew*;
Repent Ye, for the Kingdom of Heaven
is at hand. You must observe, that
Repent is a rich word, wherein every
 letter exhorts us to our duty: *Repent*,
 R. readily; *Repent*, E. earnestly; *Re-*
pent, P. presently; *Repent*, E. effectua-
ly; *Repent*, N. nationally; *Repent*,
 T. thoroughly. Again, *Repent* roaring-
 ly, eagerly, plentifully, heavily (be-
 cause of *h*) notably, terribly: And
 why not, *Repent* rarely, evenly, pret-
 tily, elegantly, neatly, tightly? And al-
 so why not A *Apple-pasty*, B *bak'd it*,
 C *cut it*, D *divided it*, E *eat it*, F
fought for it, G *got it*, &c. I had
 not time, Sir, to look any further in-
 to their way of *Preaching*; but if I
 had, I am sure I should have found
 that they have no reason to despise
 our Church upon that account; and
 they cannot but see it themselves, if
 they do but look over and consider
 their own *infirmities*: and I would
 have them know, that what I said in
 my former, was not intended to help
 on their undervaluing us, but our
 own amendment. And

And as much mistaken are the *Laiety* of this *Nation* (which was the next thing I promised to speak of) if there be any of so mean a judgment, and so idly and wickedly bent as to think that I design'd to encourage them in the *Contempt* of our own *Clergy*; being always so very far from promoting any such design, that there is no one in the *world* that ever was more sensible of the groundless & humourfome exceptions and prejudices, which some of those *small* and *inconsiderable* people have entertain'd against our *Clergy* in general, than my self: into which, Sir, although in my former *Letter* I did not think it requisite to enquire, by reason the intention of that was only to look into such things as to some few at least, besides my self, did seem to weaken the *reputation* and *service* of some of our *Clergy*, yet in this second, I judg'd it convenient to separate their *foppish* and *unreasonable objections* from such *imprudencies* and *misfortunes* which I mention'd in my first.

And

And in the first place comes rattling home from the *Universities* the young pert *Soph.* with his *Atoms* and *Globuli* ; and as full of defiance and disdain of all *Countrey Parsons*, let them be never so learned and prudent , and as confident and magisterial, as if he had been *Prolocutor* at the first *Council* of *Nice*. And he wonders very much that they will pretend to be *Gown-men*, whereas he cannot see so much as *Cartes's Principles*, nor *Gassendus's syntagma* lying upon the *Table* ; and that they are all so sottish and stupid, as not to sell all their *Libraries*, and send presently away for a whole *Wagon* full of *new Philosophy*. I'll tell you, Sir, says one of these small *whifflers*, perhaps to a grave, sober and judicious *Divine*, the *University* is strangely altered since you were there ; we are grown strangely inquisitive and ingenious. I pray, Sir, how went the business of motion in your days ? we hold it all now to be violent. I hear your old dull friend *Aristotle* drown'd himself, because he could not understand

*understand the flux and reflux of the
 Sea ; if he were now alive, and good
 for any thing, we could save his life. I
 can presently demonstrate to you how it
 is to be done, if you will but lend me
 pen and ink, and suppose but the motion
 of the earth, and two or three more
 things that I shall tell you. Yes, but
 for all that, this youth of so much
 worth, ingenuity, inquisitiveness
 and demonstration, may be very ig-
 norant, and be very much a Coxcomb,
 and have so little grounds to con-
 temn so worthy a person, that if the
 Gentleman please to carry him into
 his study, and shew him his *Plato*,
Plutarch, and some other of his *Greek*
Authors, the poor thing perhaps may
 find as much reason to hang himself,
 as *Aristotle* did for disposing himself
 otherwise ; for he never stands to
 consider, that there be *Authors*, such
 as *Euclid*, *Tully*, *Plutarch*, and many
 others that have been for many *Ge-*
nerations of constant fame, and are
 likely so to continue, when as we
 find that curiously laid *Hypotheses*
 have*

have their *periods*, and their credit much depend upon the *humour* of the world; and a *Country Divine* that is wellskill'd in those *Books* (together with such as peculiarly belong to his *Profession*) may deserve very good respect, and be of great use to the *World*; although he has not the convenience of every *Philosophical News-book*, nor can call every spot in the *Moon* by its proper name, nor has a *Letter* sent him of every new *Star* that peeps into the world. But to proceed, Sir, upon Sunday the *fearful* young *Philosopher* vouchsafes to go to Church; the *Gentleman* preaches concerning the *Resurrection*, and having shewn what method his *Text* directs him to observe, he teaches his people according to the *Scriptures* that *Christ* did certainly rise from the dead, and that the same power is able to raise us also; and (although we shall have been long dead) to call together all the scatter'd parts of our bodies, and to make of these glorified bodies. Very dull, says the young despiser; upon
my

my word and knowledge very dull? What a good Text was here spoil'd, to divide it into this and that, and I know not what, when as it would have gone so easily into corpus and inanie, or into the three Cartesian elements? Besides, like an old dull Philosopher, he quite forgot to suppose the motion of the Vortexes, upon which the grand business of the Hypothesis of the Resurrection altogether depends. But this 'tis to trust people with Texts, that cannot tell what to do with them. How many brave opportunities did the Minister lose of bringing in *materia subtilis*, and *materia secundi elementi*? If I had been in his place, I could have done it at least eight times: and then he must go and dronishly tell us, that the scattered parts of people that had been long buried and wasted, should upon the sound of the Trump be all summon'd together, &c. and never think to tell us, that the body which had been long absorbed in six foot of earth, should break open the cortex of the grave; and freeing it self from the maculating dirt, the
flat,

flat, the square, and the round particles should be all associated; and combining themselves into a celestial and well concocted mass, should become a shining and fix'd Star of glory. After this, Sir, he returns triumphantly to the *Colledge*; not only very full of the vanquishment of the *Minister* of the *Town*, but also thoroughly confirm'd in what he has so often heard, that all *Countrey Parsons*, be they who they will, are the *strangest* and most *mean things* that belong to the *earth*. But why so fast *dear child*? Is it impossible that the word *Parson*, especially if you put *Countrey* before it, should admit of any milder signification? And is it necessary that every man, though of very good worth and knowledge, if once he be settled out of the noise of the *Bells*; and does not every day see the *Schools*, should presently grow *deaf* and *blind*; lose all his *memory* and *pirts*, and *general ignorance* should suddenly surprize him, so soon as he moves his name off the *Tables*? Perhaps it is but

a report ; and I do not apprehend but a *Gentleman* may understand as well at *Barnet*, as at his *Lodgings* in *Lincolns-Inn-fields* ; neither does he find any such present decay and wasting of parts, so soon as his *Coach* gets off the *stones* , nor such great improvement of himself , when he is coming down *Highgate-hill*.

The next *despiser* of the *Clergy* is the small *Ingenioso* or *Experimenteer* ; who having perhaps blown a glass, seen a *Paper-mill*, or a *Bell* run ; that knows within two houses where the best *Chymist* in Town dwells ; and dined once where one of the *Royal Society* should have been ; and looked another time into the door at *Gresham*, when the *Company* was sitting : he comes down with a receipt of a miraculous sort of *Ginger-bread*, with a little pot of double refined *Fesmy*, and a box full *Specifick* perfum'd *Lozenges*, and a little *licens'd* essence of *Orange*, and he calls the *Minister* and the chief of the *Parish* together, and he falls to his *ingenious* tricks and operations,

perations, and freezes a *dish* to the stool by the fire side; sets up half a dozen *Tobacco-pipes*, and then makes them fall into a *Mathematical astonishing figure*; after this he desires to withdraw, and puts *Claret* and *Beer* together, and brings them out *unmixt*; and then he calls for a glass of water, and with some *few words*, and a *wet finger*, makes the glass first to *fret* and *complain*, and then the liquor to *sparkle* and *foam*; and they must be all *fix'd* and *wonder*, and he alone must *smile*, as if he *understood* the reason. And so he rides up and down the *Country*, and every *Town* he comes at with a *May-pole*, he wonders what the *Aristotetean Parson* and the *People* mean, that they do not presently cut it down, and set up such a one as is at *Gresham College*, or *S. James's Park*; and to what purpose is it to *preach* to *people*, and go about to *save* them, without a *Telescope*, and a *glass* for *Fleas*. And for all this, perhaps this great *undervaluer* of the *Clergy*,

and admirer of his own ingenuity, can scarce tell the difference between *aqua fortis* and *aqua vita*, or between a *pipkin*, and a *crucible*, or a *furnace*, and a *close-stool*. And besides, he forgets to call to mind how many honourable and worthy *Clergy men* are now *members* of that *Society*, (of which he knows no more than meerly to prattle) who have given so many and so large testimonies of their *ingenuity*, as do plainly shew, that one that is in *Canonical black*, may look through as long a *glass*, and see as far into a *Mill-stone*, as he that wears a *light Drug-get*: and it must not be denied, that a great part of what has been as yet, or is likely to be discovered amongst them, must be attributed to the diligence and quick-sightedness of *Ecclasiastical persons*, as well as others. I know there be a great many, who fore-seeing that it is much easier to undervalue and abuse knowledge, than attain to it; if they can but contrive a *clearer Tale*, and charge it

it upon that *Royal, Honourable, and Learned Company*, they reckon themselves presently much more ingenious than they that should happen to find out the *Longitude*, or a *perpetual motion*; but let them cast up their *stories*, and perhaps they may find that the *unordain'd part* of that *Society* may have rid upon as many *pacing saddles*, have weigh'd as many *pikes*, and are as ready to *save the charge of snuffers*, as those that are in *Orders*.

But still, Sir, there be more *contemners* behind; for after these follows that *young Gentleman*, newly entred into the *Modes*, and small *accomplishments* of the *Town*; who admiring himself in his *Morning-gown*, till about eleven of the clock, then it is time to think of setting the *Muff*; and if he chance to find out a new *knot* for fastning it, that day is very *ingeniously* spent: then he walks three or four turns in his *chamber*, to make himself considerable; and looking in the glass, and finding

it so to be (having turn'd down a new place onward in *Littleton*) he stretches forth, and in approbation of his own worth, *travels* himself down the stairs: then at the gate, it is to be considered, where he shall eat; after that, which of the *Houses* he shall go to, and if he brings home a little of the *Prologue*, and learns but two or three of the *Players* names, his memory in the evening shall be *commended*, and his improvements *acknowledg'd*. And as for this *Gentleman*, he having nothing (*poor heart*) to say against the *Clergy-man*, he combs his *Peruke* at him; and (though the weather be temperate) he *walks* the room, and *sweats* very much against him; and by way of *objection*, now and then propounds three or four steps of a *Corant*; and if he be so far entred into *prophane*, as to tell him, that he has brought him a new *Psalm* from *London*, and then gives him in writing a *baudy Song*; he needs not be witty again all the time that he stays in the *Country*. But

But the great *destroyers*, Sir, are still to come; for next appears the *modish*, *grave*, and well considering *Gentleman*, that often calls himself to account, and always finds himself full *weight* and *measure*, but all the *Clergy* to be very *light* and *contemptible*, for several reasons. And in the first place, he observes, that *Divines* are a sort of people that mind only the *inconsiderable* things of this world; they never take notice how this *Dukes* or that *Lords livery* differ from another; and they will idly suffer many a *Noble-mans* Coach to pass by, and never consider the things that is behind, or whether they be *Horses* or *Mares*, *English* or *Flanders*. Which of them can tell the *private passage* out of *Covent-garden*, into——without asking at the *Barbers shop*? or where the several *Embassadors* lodge; where they dined yesterday, and where they shall dine to morrow? And then for the humour of the *Town*, alas! Sir, there is not one *Divine* of forty,

N 4 that

that does or ever can understand anything of it. How hard a matter is it to judge, whether it be best to dine at *Speerings*; or to slide in afterwards; and what time of year and weather is most proper for the *outward room*, and what for the *inward*? How much practical *Rhetorick* is requisite to make a *Coachman* fully believe, that he shall have a couple of *shillings*, and at the same time, resolve to let down the boot, and with a steady mind walk softly out to a *Coffee-house*; a little before you come at your *Lodgings*? Again, what accuracy of *palate* and *breeding* is necessary to have a clear apprehension of a *mighty* and *lofty dish*; and to do reverence and strict justice to a glass of *Florence*, *Champagne*, *Frontiniack*, *Bordeaux*, *Languedoc*, *Flascon de vin*, *vin de Bourgogne*, *vin de Pressorage*, *vin Pare*, *vin de Parole* and *Taffalette*; and to begin small *Princes* with a *Louch*, and to end the *Emperours* with a *neats tongue*? Be not deceiv'd, Sir, it is not

not *Logick*, *Metaphysicks*, *Fathers* and *Councils*, and all the rest that ever can expect to know or do these things, or half of them. Besides, if we consider the great rudenesses that are oft-times by *Clergy-men* committed, in barbarous managing of *hat*, immoral picking of *teeth*, uncouth and unfashionable *sneezing*, clownish pronouncing of words, that should have been *gracefully lisp'd*, and rude and flat setting *both feet* upon the ground, when one should have stood in *tittering* readiness upon the toe for a *conge*; when we consider, I say, these and five and fifty thousand things more, we must plainly conclude, that it is only for great *head-pieces*, men of *birth* and *education*, of *prudence*, and a *mighty reach*, to pretend to *honour* and *reputation*; not for poor unobserving *Book-men* that go in *black*. Then, to all this must be added, the vast skill that is required to the tending a *visit*, with approved and *modest* accuracy, that it be done punctually at the *critical*

tical minute, neither before nor after; that the *servant* that comes to the door, be duly spoken to, according to the *Rule* provided in that great affair; that the *Goldsboes* be left in their true and proper place, that the *Foot-boy* be expert in observing his tutor'd distance, that he gives allowance for Summer and Winter, and that he never stands exactly behind, but bearing a respectful *point* or so, *North* or *South* of his *Master*. Then having got over all these difficulties, and made a suitable *address*, there is further to be weighed, whether the *visit* is to be a *silent visit*, or a *speaking one*; and if any thing is to be said, whether the *visitor* is first to open, or to expect till discourse be offered; and when, and in what order the health of the *family* is to be inquir'd into. 'Lack a day! says one of the *accomplish'd*, in what a lamentable condition I have seen a mortal *Clergyman*, when he has ask'd for a *Son* or a *Daughter* that has been dead a Month;

Month; whereas he should have felt out all those things by degrees, and never have run himself into the danger of a stumbling *excuse*, for not knowing of it before; how will his *putting Conscience* be put to it, to rap out presently half a dozen *swingers* to get off cleverly? But still, Sir, there be many things behind; It is no such easie matter upon my word, to judge how much of the *handkerchief* shall hang out of the coat pocket, and how to poysse it exactly with the *Tortoise-shell-comb* on the other side; and if there be *Peruke* to be order'd, where is the man of the *Church* that can tell when it is to be done to *Old Simon the King*, and when, *After the pangs of a desperate Lover*? *Heavens* and *Stars*! It is such a task to be considerable, and of any moment in the *World*, that it would almost crack the brains of the most steady *Clergy-man*, but to hear repeated all the *accomplishments* that are required, to make up a *man of worth*. But then suppose a *Divine*
of

of extraordinary parts and quickness, and that has got, I know not whence, so much of our *modish* blood in his veins, as to apprehend, in some low degree, what makes men forever *blessed*, and should arrive to some *set forms* of being acceptable; how will they make shift for *Speeches* and *Complements*, *Passes* and *Repasses*, *Parties* and *Reparties*? Put the case, Sir, that a fair *Lady* or *person* of honour, by some chance or other, drops a *glove* or *handkerchief*: Where is now, say they, your *man* in *Orders*; that can presently snatch it up in an *extasse*, deliver it with *bonne grace*, and instantly say something suitable to so great and sudden occasion? Nay, furthermore, suppose we should give them some of the *grounds* and *elements* of our being immortal, and lay down before them some of those inestimable *principles*, by which we become excellent and admirable in the eyes of men, women and children, and should discover to them some of our *several vows to God*,
 Madam,

Madam ; as *I am a sinner*, Madam ; as *I hope for Mercy*, Madam ; as *I beg your pardon*, Madam : As also some of our *raptures and heights*, as *I am a sinner before God and your Ladiship* ; as *I hope to find mercy in Heaven, and in your Ladiships breast* ; as *I desire to commit my self to God, and your Ladiships disposal* ; as *I desire to observe only Moses's, and your Ladiships Commands*. Nay , to all this should we throw in some of our gentle and very helpful words ; as , *intrigue , harangue , obligation , devotion , altars , shrines , sacrifices , gustos , flambos , contrastos , and Orlandos , Ferdinandos* : I say , suppose a tender-hearted *Gallant* , having a little pity and compassion for the low condition and style of the *Clergy*, should unbosom and reveal himself after this free and open manner ; yet still *black is black* : for there is so much of native *gentility* in the just use and *nicking* of these things, and so much of *mystery* in the right *humouring* of a fashionable word, that
there

there is but very small hopes that any *Clergy-man* should be ever happy or valuable in this life. But still, Sir, we forget the great business of *man-kind*, the writing of *Letters*: Where is the *Divine* that can do it, either to *Mistress* or *Friend*, as a man that knows the *World*, the *humour* of the *Town*, and that has *lived* upon, *eat*, and *read* men? And suppose we should bestow upon a poor low thinking *Black-coat*, one of our best *forms*, such as follows; it is five to one he would commit some *Ecclesiastical* blunder or other, in setting his name too near, or in the *folding* or *making it up*.

Most

Most bright and transcendental Madam,

I Presume by the intercession of this course and erroneous Paper, to arrive at your fair and infallible fingers; and to pay the utmost tribute of my D votion at the high Altar of your perfections. The great concern, Madam, of my life now is only to sacrifice the poor remain of it, to your intrigues; and to make all my Interests and inclinations to be observant of your Commands, and to do homage
at

*at the shrine of your Vertues.
 Nay, Madam, I am in some cu-
 riosity, whether I be above,
 or on this side the heavens
 Canopy ; for, no sooner was
 I beam'd upon by your shining
 Ladiship, but I seemed pre-
 sently to be altogether taken
 up. The delicacies of the
 Palace are to me grown all
 insipid ; and it is the con-
 templation, Madam, of
 your glories alone, in which
 I can find any satisfying gu-
 sto. In fine, Madam, were
 there not hopes of seeing once
 more your Angelical self,
 and*

and receiving some benediction from the flambo's of your eyes, I could presently resolve to commence blindness; and were it not for the Oriental perfumes that come from your breath, it should not be long before I should put a period to my own. Should I, Madam, go about to make an Harangue answerable to all those Jewels, that lye from your eye-lids to your fingers end; it must be as lofty as Teneriffe, and as long as the Æquinoctial line: and therefore instead of that, I have

O nothing

nothing else but to prostrate
at your feet the everlasting
disposal of

M A D A M,

The most devoted of all

your Vassals, and the

weakest of your

Foot-stools.

Alas! alas! a *Clergyman* must not expect to write thus, his blood is so low and creeping, that it can never be inflam'd to this pitch of *passion* and *expression*, with all the *lovelinesses* in the world. Now, Sir, would it not vex any creature upon earth, to see *trifles* and *feathers*, *knots* of *ribbon*, *granges*, *visits*, and *devoirs*, a few *fashionable words* and *phrases*, and a *form* or two of a *phantastick Letter*, and a very little besides, to undervalue *clarity* and *piety*, *real worth* and *substantial knowledge*, only because it is in *black*, and the name of it is a *Divine*?

I have nothing more, Sir, to say to these *People*, only it would be a delightful thing if any of them upon what I now said, should mistake me as throughly as the *Answerer* did about *Greek* and *Latin*, *Prefaces* and *Divisions*, *Ratrons* and *Chaplains*; and presently cry out, that I am against all *meat* and *drink*, *gusto* &

and *flambo's*, *altars* and *sacrifices*, *feathers* and *garters*, *perukes* and *goloshoes*, *head* and *heels*, *body* and *soul* of the *Lairy*: For I suppose, notwithstanding any thing that I have said, a man may put on a *new suit* twice a week, *eat* and *drink* of the best he can *procure*, have all his *fashionable dressings*, and *modish attendants*; and yet be *modest* and *discreet*, and not think it any *vast break* and *elegance* to *toß his head* at a *Clergy-man*, because his *hair* may be *shorter*; nor to *despise him* to *dine*, because he is constantly *oblig'd* to the same *Canonical habit*.

But this last, Sir, that I was just before speaking of, is but a *vow to God, man*, a great *looker over his Shoulder*; a *silent* and *moderate despiser* of all *Ecclesiastical persons*: that only *professes by his troth*, and as he is a *Gentleman* and a *Sinner*, that there is nothing in *nature* to be found so altogether *ignorant* of *humane affairs*, and so *empty* and *inconsiderable*

considerable as a *Clergy man* : For after him comes the *Tearer*, and *Confunder* of all that belongs to *Divinity*; that troubles not himself to reason out the point: whether a *person in orders*, may not possibly understand as much, speak and write as well, and do as much service in a *Nation*, as others; but to make it all sure, and short, swears it home; that they are all of them a *Company* of mean and undiscerning people. Now, Sir, what great *Judges* these are, and by what measures they proceed; and how likely they are to be very severe discerners of what is worthy, and what is not, may be easily seen by those deadly witty arts they make use of to disparage that *Holy Profession*: and by which also they would raise themselves the reputation of men of parts, and wit; and the first thing wherein they are so severe and satyrical is upon their *names and habits*. And you may soon see, Sir, the portion of *Wit*

that is amongst some of them, and the smallness of their *Objections*; when to say, There goes a *Black* coat shall be reckon'd a very good and speciall *fancy*; or to say, Here's to you *Parson*, or, Good morrow *Parson*; If the word *Parson* be *manusomely* and *slavishly* pronounced; (as some of them can do it) if well considered, is a very notable abuse. And I warrant you, that *arch-blade* that luck'd upon a married *Minister*; and ask'd him how *Mrs. Parson* did; thought himself in little less than a *rapure*; and it was well, if he did not go presently to *bed*, and take a dose of *Discordium*. But if a *Countryman* chance to meet an *Old* *Parson*, and that he falls into his *tricks* and *larollings*; then he must expect to be call'd *Zey* *re*; and that you may not think his fancy to be flinted, sometimes he calls him *Tribe*, sometimes *Levit* *one*, and for variety sake, at other times *Numbers*. I need not, Sir, go about

about to commend these ; they having been so often approv'd. But of all the Wags, and Sly ones, that thus play upon a *Clergy-man* ; he certainly is most dreaded, that calls him *Doctor* ; which if it be spoken with the truest keennels of intention, which that word may admit of, it goes the deepest into the Bones, of any thing that can be said. I cannot forget (before *Shaves* and *broad Hats* came into fashion) how much I have seen a small *Pony* *Wit* delight in himself, and how horribly he has thought to have abused a *Divine*, only in twisting the Ends of his *Girdle*, and asking him the price of his *Brimmer* ; but that Phancy is not altogether so considerable now, as it has been in former Ages.

Another witty way they have of undervaluing this *Profession* is, that they will not go to *Church* : as if a man of a very ordinary reach, and phansie, might not stay at home ; or if they do go, they'll spend their

time in talking, and laughing, when there is no occasion at all for it; nor reason to do it: For as I was concern'd in my *former* (and also in some part of *this*) that there should be such discourses utter'd by some, as might tempt people to abuse and slight the *Preacher*; so am I as much concern'd now, that there should be such idle, foppish, and extravagant people, that should undervalue the whole *Profession* of the *Clergy* at a venture; from the highest to the meanest; let their Carriage and Behaviour be in all Circumstances grave and unblameable; and let their *Sermons* be as serious, judicious, learned and profitable, as Pen can write: for although it be to no purpose to deny that by reason of the unhappy Education of some, the low condition of others, and the wilful Miscarriages of a third sort, many of our *Clergy* are often slighted and disregarded; yet on the other side, it is a sign of nothing but perfect
Madness,

Madness, Ignorance and Stupidity, not to acknowledge that the present *Church of England* affords, as considerable *Scholars*, and as solid and eloquent *Preachers*, as are any where to be found, in the whole *Christian world*. And if these people would but a little examine themselves, and not count every *Oath*, *Curser*, abuse of *Scripture*, and the like, for Wit, Humour, judgement; and every thing; they would find themselves not so wonderfully overstock'd with Ingenuity and Knowledge, as utterly to despair of receiving from the *Pulpit* any useful Advice, and Information. And I have oft-times much wonder'd; that such as make so great pretences to Wit and Accomplishments, should pitch upon so easie a method of being admir'd, and valuable in this world; when as they see, that the grounds upon which they endeavour to be so famous, and illustrious, are so presently apprehended, that the low-born *Coach-men*, *Car-men*, and *Porters*

sent are come to as great perfection, as
 the loftiest of these *Speakers*. That
 certainly was a pretty attractive *Child*
 who, as he was lighting himself home
 upon a *Saturday* night, & after his
 Work was over, was heard to say o-
 ver, and for all the *Diab* and *Curse*
 that has had heard in the whole
 week, from his ingenious and elo-
 quent *Masters*. And I cannot but
 approve of the Modesty of that
Youngster, who being highly pleas'd
 with this excellent Phantasm, viz. *Son*
 of a *Whore*, and not happening
 conveniently of *Supper* or *Dinner* to
 spend himself first upon, was forc'd
 to break his mind to an *Oyster-woman*,
 and so being once render'd, the *Truth*
 soon improv'd, for afterwards, if
 the *Candle* burnt not clear, or the
Pipe had a crack in it, or his *Horse*
 stumbled, or *Dog* or *Beast* lay in his
 way, they were all *Sons* of *Whores*.
 Nay, if a *Trial* in *Westminster-Hall*
 goes not right, the very case it self
 is a *Son* of a *Whore*. Case, and that

Purge

Purge that *Gripes*, or gives a *Stool*
 more than ordinary, is a *Don* of a
Whore Purge. I know Sir, that these
Hauffing despisers of all *Black Coats*
 think they *urge* very hard for the ne-
 cessity of their *thundering*, and ter-
 rifying *Style*, by saying, that the
degenerate part of the *world*, were it
 not for that, would grow *saucy* and
unmanageable, and the *unworthy*,
 and *mean-spirited Creepers* would
 make no difference between them-
 selves, and the *brave* and *bold Com-*
manders of the *Age*. *Curse* (say
 they) the *Groom*, or *Officer* three or
 four times lustily, just before you go
 to bed, and your *Home* will very
 near call his *Collar*, and begin to shine
 by the Morning, and give a *Drawer*
 half a Dozen *Grandoes* as he goes
 down the *Stairs*, and if he be so ir-
 religious, as to bring up any thing,
 but *true Perse*, you will for certain
 shortly hear, that he has murdered his
Master, and hang'd himself with his
 own *Garters*. in short, Sir, were
 not

not people quickn'd to Duty, and Observance by such brisk and remarkable *Expressions*, the world must suddenly end; and the very *Gentry* of the *Nation* would be as much neglected and disobey'd, as we find the modest and cowardly *Clergy* now to be. Indeed it is great pity, but that *Gentle-folks* should be duly reverenc'd, and attended upon. But I was thinking, Sir, (supposing *Swearing* and *Cursing* be so very necessary to the standing *Government* and Welfare of a *Nation*) that a small *Instrument* (about the stature of *Puginello*) might possibly be so contriv'd with two Rows of *Stops*; one for *Swearing*, and another for *Cursing*, that might upon all occasions express it self with as much Discretion, Propriety, and Elegance, as the very *Owner* of the little tool should be able to do himself. But then indeed, Sir, as to the extemporary and occasional Wit, that is oft-times shewn in abusing the *Holy Scriptures*;

tures ; that must never be attempted by such a *Gentleman* of *Wanscor* ; but must be performed by *humane* mouth it self ; for there is so much of *suddenness* of apprehension , and *experimental skill* in the application of *Scripture* , that is requisite to that business ; that to go about to perform it by *Holes*, *Springs*, or *Wires*, would be much more difficult and chargeable, than *Paradise*, or *Sands's Water-Works*. For suppose, Sir, a *Gentleman* going to Dinner to——*House*, and walking through the *Narrow-Alley*, mistakes his way ; then, Sir, what *Engine*, upon the sudden, of *Wood*, or *Pastboard* (but *Gentleman* himself) could presently say , *Straight is the Gate, and narrow is the way, and few there be that find it*. Do you see , Sir, how hard it is ? There is not such a place again for that occasion, and for that very *particular Alley* in all the *Bible*. Well, Sir, he proceeds, and coming at last to the great *House* ; he knocks at the
gate,

Gate, and the Porter being not just at hand, then comes out that of the Psalmist, *Lift up your heads, O ye Gates, and be ye lift up, ye everlasting Doors, &c.* Upon which, the Porter hearing such great Wit and Divinity at the Gate, presently runs, and opens; the Gentleman enters, and there finds a Servant sweeping; then comes very properly that of the Prophet concerning the *Befom of Destruction*: For indeed, what more exactly like the *Desolation of Babylon*, than the sweeping away a little Dirt out of a Court-yard? After this he walks into the Hall; where he happens upon the Butler, and two Fests; Good morrow Pharaoh, says he, (for you know, Sir, Pharaoh had a Butler) where's your Master, Pilate? (for you know also, Sir, that our Saviour was carried into the Common Hall.) Where by the way, Sir, you must observe, that a true Wit is as good in the inside of the house, as at the Gate. Dinner time draws nigh;

high ; and soon after, the *Victuals* appear : The *Gentleman* is desired to sit down : No , he *shrugs*, and begs pardon ; having read , that *the first shall be last, and the last, shall be first* ; and then he *shrugs* again. However, at last, Sir, we fall so ; and amongst other good things, there is somewhat that requires *Mustard* ; upon that he desires his *Neighbour* to remove a little of the *Mountain* to him : for if ye have *Faith* like a gram of *Mustard-seed*, ye shall remove *Mountains*. By and by, Sir, half a dozen *Chickens* are brought in ; which presently he commends for a *dish* of very fat *Ferusalem* ; because of, O *Ferusalem*, *Ferusalem*, thou that killest, &c. though if he had pleased, he might as well have call'd them, a *Dish* of *Prophets*, or a *dish* of *Would-nots* ; for you know, Sir, *Ferusalem*, *Prophets*, *Chickens*, and *would not*, are all in the same *Verse*. In short, Sir, my *Lord Mayor* himself, cannot provide a greater number of *Dishes* :
 than

than this *Gentleman* shall have al-
 waies in readinesse *Divine Phansies*;
 Nor less *ingenious* can he shew him-
 self to be in his *return* (if there be
 occasion) then he was in his *coming* ;
 for a *Child* cannot drop before him
 in the *Streets*, but presently ; *Tabi-
 tha, arise* ; be it *Boy* or *Girl* ; not a
Porter ease himself of his *Burden*, but,
*Come unto me all ye that are heavy la-
 den*, &c. nor a *Water-bearer* be at
 the *Conduit* , but, *Paul may plant*,
and Apollos may water, &c. I know
 not, Sir, how many there be of this
 sort of *people* in the *world*, who have
 nothing to say against a *Priest* ; but
 only to *swear* more than ordinary in
 his *Company* , or to apply a few
Scripture-words with *impudent Non-
 sense*. if there be no such at all ;
 then what I have now said belongs
 perhaps to those that dwell at the
Moon. But if there be, I would to
 God that (in the mean time , till
 they come to some sense of *Religion*)
 they would in some measure consult
 their

their own *Credit* and *Reputation*, of which, if they be so nice and tender, as upon all occasions they pretend to be; they might plainly perceive, that this their childish way of scoffing at God, and his immediate Servants, is so far from leading towards *Wit*, or *Honour*, that it is nothing else but *dry, blunt, infacetious Atheism*.

And seeing, Sir, we have been now speaking of some that think themselves the very *Princes* of the *Age*, and *Wit*: it may not be amiss to hint also at another more modest sort of people, who are not for such notorious scoffing at God, and swearing down *Towers* and *Steeple*s: but yet having but a small opinion of *Religion*, and little regard to honesty and *conscience*; (*wit* and *humour* serving instead of that) they must needs undervalue, and laugh at all such, whose duty and serious employment it is, to explain the *Scriptures*; and from thence to exhort

P to

to all Meekness, Temperance, and Righteousness: those, I mean, who, if they can but cheat a little *Boy* of his *Link*, and *Livelihood*; blow out a *poor mans Candle*; and make him prick his fingers, beat down a *Basket* full of the biggest *Apples*, or pawn a young *Gentleman* for the reckoning; and then call it by the *right name*; they are in their own opinions very much wiser than all the grave and formal *Clergy men* in the *Nation*: who are commonly so very dull as to think, that one that is in the prime of his fancy, invention, gayness, frolick, and achievements, should submit to *set forms*; and to eat, drink, and walk the streets by *Canon*.

Now, Sir, I must needs say, suppose a very ancient and solemn *Professor* of *Cobling*, be very intent upon the great business of *reparation*, and all things promising highly well: the *Axle* glides nimbly through; the *Candle* consents, and burns very clear

clear ; nothing of fear , cloud , or disappointment appears ; but he sings, or thrums at the great likelihood of the *restauration* of the *shoe* : seeing nothing but that the *Evening* may close well , his *sleep* be undisturb'd , and his endeavours be crown'd with being *paid* next morning : on a sudden, Sir, rushes upon him darkness, despair, and a *sprightful Gallant* ; that spoils all his *hopes*, shatters his *Tune*, and in short , with one puff blows out every bit of his *burning Candle*, and *blossoming designs*. Now , I say , this was very well blown ; for if *Coblers* should not sometimes be frustrated in their plots, and contrivances ; but should always succeed in their brisk and jolly humour, without disturbance or interruption, they might in time come to disrespect the great *Masters of fancy*, and place too much confidence in the *old shoe* part of the *world*. But for all that this great and just *disappointer* may go to *Church*

next *Sunday* ; and give due respect and attendance to his *Instructor*, notwithstanding he did so utterly defeat the *Cobler*. I also deny not, but that he that in the *Evening* lets in the *air* at three or four *Windows*, may possibly keep people from *sleeping* too *securely*, and to preserve their *houses* from being afterwards *burnt*. But suppose a *Divine* has a mind to walk right on to his *Lodgings*, and not to make such *remarks* and *observations* in his passage : there is no reason that he presently should be counted a *senseless* *fool*, and others the only *Wits* and *Humourists* of the *Age*. For you know, Sir, if the night be very *dark*, and people be but *fast asleep* ; *Windows*, commonly so call'd, are very frail, and fragile things : and they will easily give way to a *cudgel*, though *clownishly*, and *unhumourously* applyed ; as well as if directed by the most *ingenious*, and *frolicsome* hand, Whereupon I say again, as we ought to take
special

special care that we do not set too low an esteem upon these *enterprises*: so on the other side, not so to overvalue them, as to think but that our *forefathers* possibly might have attempted something in this great kind: And therefore if the *Minister* in his Sermon give sober rules, and advice to live peaceably, and modestly; and to make *satisfaction* for offences committed; he may with much more reason be believ'd, and listen'd to, than wonder'd, or laugh'd at: for the *Fest* is never a whit the less, though the *Glass* be paid for. I have also (according as my occasions would permit) taken into some consideration, that great affair of *Apples spilling*. And I am thinking Sir, if the *Basket* stands a little leaning against the *wall*, or sloping upon a *board*; and that the *Apples* be very round, and the *surprise* be very sudden, and that the meditating *Governess* be very old, stiff, or lame; I do then verily believe that much of the
 the

the lamented *fruit* may get into the *kennel*, before it can possibly be recovered. But suppose there be not such great advantages to make all things thus easily hopeful : and yet that the contrivance is such, that the humour takes , and the frolick succeeds ; however let us behave ourselves with some calmness and moderation ; and not as if we had killed a *Giant* , or slew the *Dragon*. I must therefore always confess , that I did more than a little admire at the smooth and even temper of that *Gentleman* , who finding a *pail* of *Islington Milk* standing all alone at the door , and pouring it out every drop into the *street* , went on as unconcern'd about his business, as if he had done nothing , but wash'd his hands that day : whereas if such a special opportunity had fallen into some other *humourists* hands , who was apt to *overplume* himself upon such *enterprises* ; he would have run presently back , to have told it at his

his *Lodgings*; have counted himself as great a Wit, as *Ben Johnson*, *Fletcher*, *Beaumont*; and have utterly despis'd all the startch'd humourless *Black-coats* for six weeks after, because of the great adventure of the *Milk*.

If I were at leisure, Sir, I might also briefly mention another sort of more *sbroend* and *judicious Despisers*: who have a very strange opinion of *Religion*, *Scripture*, and the *Clergy*: but they profess it not out of *humour*, *frolick*, or any *prejudice*; but that they have look'd far back into the *History* of the *World*, observ'd the rise and decay of *Kingdoms*, consulted the *Laws* and *Inclinations* of *humane nature*, and have very well weigh'd and examin'd the *nicest circumstances*, and *possibility of things*: and hereupon do very much wonder that such thinking creatures as men, should be so long deluded with *bugbears* and *tales*; and the groundless traditions of the *mistaken* and *impo-*

sing Priests. And I need not, I suppose, Sir, tell you, that these are the *Disciples of Mr. Hobbs.* And what *strict weighers*, and *punctual examiners* of things these are like to be, you may very near guess, by the easiness of their *conversion* to his *Doctrine* and *opinions*: one he comes, and says he is very confident that *Mr. Hobbs* is a *Gentleman*, and a great Discoverer of Truth; for he hears of several very *accomplish'd*, and *creditable persons*, that do very much admire the *old Gentleman*, and are close *adherers* to his *principles*: and therefore he is resolv'd to be a *fine person* too; and to be as *accomplish'd*, and *creditable* as they; and to believe all, say all, and admire all, that they believe, say, and admire; so soon as any body would be so kind as to tell him any one thing that *Mr. Hobbs* holds: for if he could but get it once by the end, let him alone for the improving and management of it: *another* says, he is

is altogether as sure that all the world is in a mistake except *Mr. Hobbs* and his followers: for that he was lately at a *meeting*, where a *friend* of his asserted right down *Atheism* to the very teeth of a *Clergyman*: or, that if there were any *God* at all, it must be a kind of wooden *God*, such as *Mr. Hobbs's God*: and he knows this *friend* of his to be so much a *Gentleman*, and of so much integrity, and consideration, that he would scorn to say any such thing, if he had not well examin'd it, and found reason to conclude so: and therefore for his part, he shall take his word and Judgment concerning the business of a *God*, before any *methodical Priest* that dotes upon his *Bible*. Yes, says a *third*, *Mr. Hobbs's Philosophy* is certainly the only *Philosophy*: he must needs be a *brave man*: I durst almost swear, says he, that what he holds is absolutely true, let it be about what it will: or else such a one would never have shewn so much

ill

ill breeding, and encouraged so much
error, as to bring his *health* with such
ceremony and observance. If it please
the fates, the next company I come in-
to, I'll put it about, two in a hand, up-
on my word, and it shall run, *To Mr.*
Hobbs, and the utter confutation of all
Spirits and spiritual men; and so he is
sufficiently enter'd, and fast enough.
O, by all means, says a fourth, Mr.
Hobbs must needs be in the right: I'll
pawn half my estate upon it, that he
is: he shall dispute with all the *Ec-*
clesiasticals for a hundred pounds of
my money. For he perceives now
where the *pinch* of the business lies;
for he has *worn* him above this half
year in his *pocket*, *day* and *night*: and
has above twenty places of *moment*
turn'd down: some before, and some
after the Candle was out. O, says he,
how ignorant, & deadly cold am I, if
by chance I leave him at home: he is a
great deal more comfortable and
warm than a *squirrel* in the sleeve.
But if you happen upon one, that has
worn

worn the *Philosopher* so long, that two or three of his Phrases are got through his pocket, and at last have insinuated themselves into his temper: he proves presently a *Chair-man* in all companies: and if he lucks but upon a *Clergy-man*, he is as great a *Prince*, as ever *Mr. Hobbs* gave power to. Then, come Sir, says he, Come now for your *Immaterial substances*; have you ever a one about you, Sir? I hear that you are much acquainted with them: you live by the *Spirit*, Sir; it is a wonder that you should not have one in your pocket: I have got *honest Material Mr. Hobbs* in mine. I could shew you for a need, Sir, *Spirit of Wine*, *Spirit of Salt*, or *Spirit of Harts-horn*: but I have enquired, and never could get, or see any *Spirit of substance*. *Spirit of Substance*! that's fine indeed. What, *Essence of Essence*? pretty I profess. Indeed we have had a very curious time of it, a company of very seeing *Priests*, and searching *Philosophers*: that should go on, and
on,

on, and teach one another such plain, palpable, and manifest contradictions. Ask them how such an effect comes to pass: it is done, say they, by an incorporeal substance. Wonderfully accute indeed! that is, by *no body*: or by a *no body body*: or by a *no thing thing*. It was very well for this *Nation*, that *Mr. Hobbs* was born at last; and *half a dozen of us*, of willingness, and parts, to understand him; otherwise the *world* had continued in a brave blind condition. It is not, Sir, to my purpose, at present, to meddle with, or examine their *Masters Principles*: but I much wonder, seeing they may be daily convinc'd how much he has been mistaken in his *Mathematical attempts*; that they should take his bare word, and believe him not to be failing in his other Writings; because he confidently says *he proceeds by evident connexion, and demonstration*. And whereas heretofore it was a work of many years study, and seriousness that could

could entitle one but to be suspected of *Atheism* : now he that has but seen *Mr. Hobbs's Boots*, and can make but a *Mouse-trap*, is as fully *priviledg'd* as if he could *pluck up the Earth by the roots*, or *make a man*.

I believe, Sir, there may be several others that without any reason at all are ill affected towards the *Clergy*. One thinks that whatever *Episcopacy* be, yet the *Lands* thereunto belonging are not *jure divino* : another is of opinion that the *Clergy* must by no means *ride* ; because they are to *go*, and *teach all Nations*. And others there be, who are therefore against *Zythes*, because they think they *give* them. But these were partly mention'd in my *former* : and if they were not, it is all one ; for I can say no more at present, being suddenly sent for into *Devonshire* : where I expect to find such employment, as will certainly secure the world, from me being ever troublesome

[222]

blesome in this kind again. I am
once more,

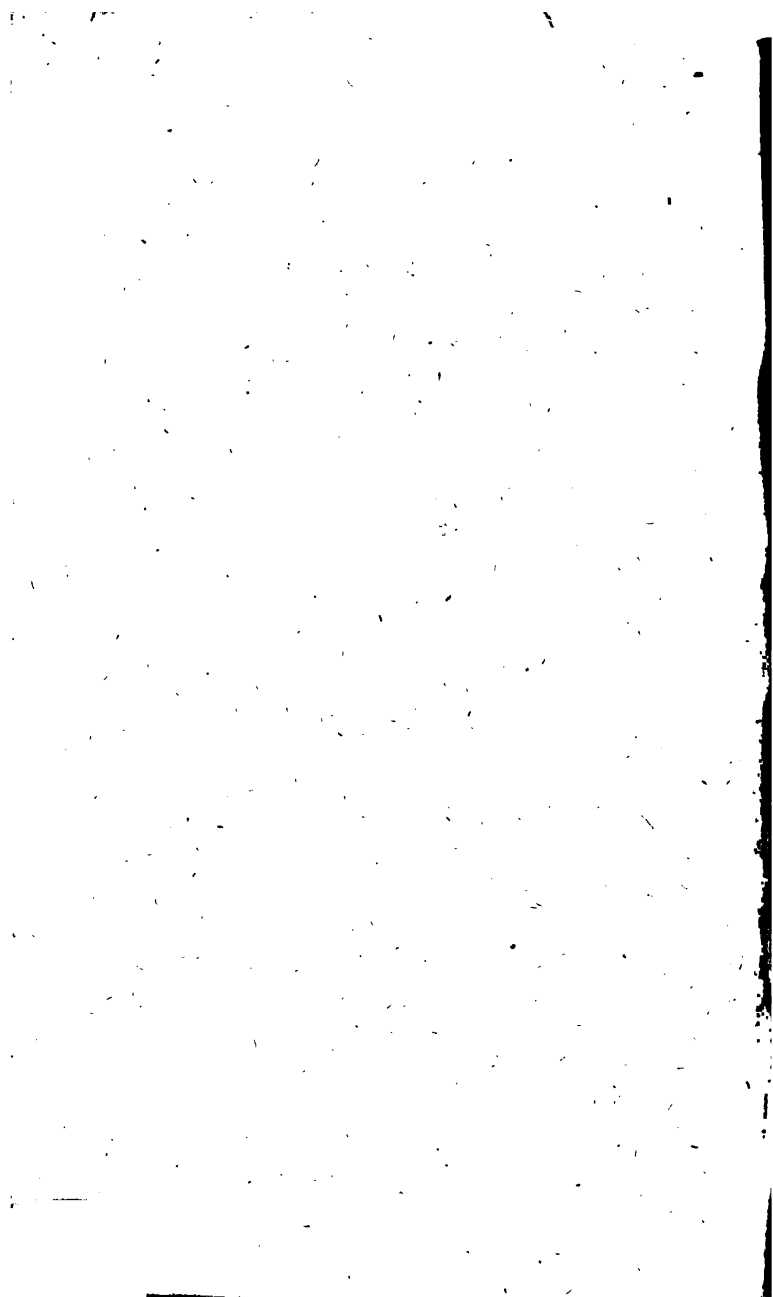
Sir,

Your humble Servant.

May 2.
1671.

T. B.

F I N I S.



MR. HOBBS'S

State of Nature considered ;

IN A

Dialogue

BETWEEN

Philantus and Timothy.

c. c. Hobbs

To which are Added

FIVE LETTERS

From the AUTHOR of the

GROUND, and OCCASIONS

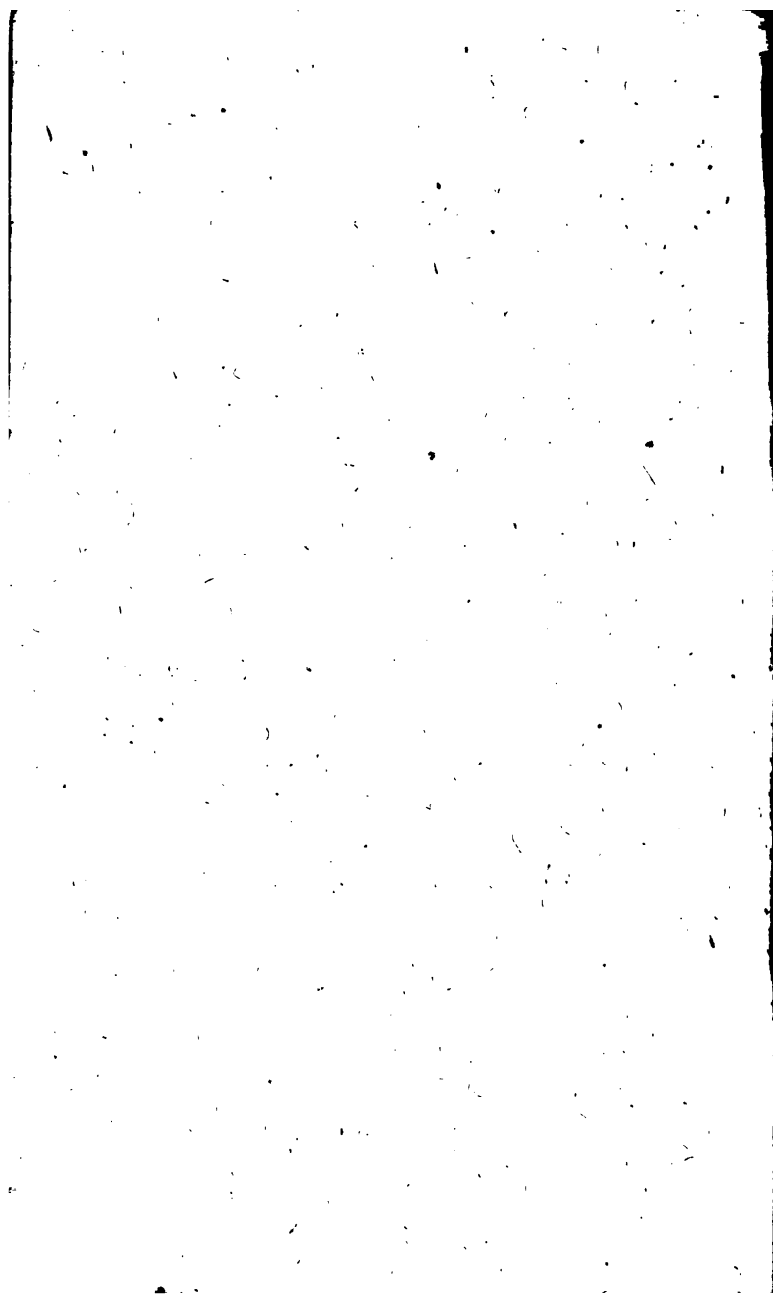
OF THE CONTEMPT

OF THE

CLERGY.

The Third Edition.

London, Printed by R. Holt, for Obadiah Blagrave at the Sign of the Bear in St. Paul's Church-Yard, over against the little North Door, 1685.



*To the most Reverend Fa-
 ther in God GILBERT
 by Divine Providence
 Lord Archbishop of CAN- Sheldon
 TERBURY, PRIMATE
 of all England and ME-
 TROPOLITAN: and one of
 His MAJESTIES most
 Honourable Privy Coun-
 cil, &c.*

May it please your Grace,



*Although for se-
 veral reasons I
 ought in duty to
 lay all my en-
 deavours at your Graces
 A 2 feet,*

The Epistle

feet, and beg your acceptance of them ; yet I was the more encourag'd to make this address, because the subject seems naturally to have recourse to your *Graces* Protection. For the same *Divine Providence* that has made your *Grace Father of the Church*, has made you also *Guardian of Humane Nature*. Which (as your *Grace* well knows) has been so wilely aspersed and persecuted by our *Adversarie's* malicious suggestions, that
he

Dedictory.

he is willing indeed to suffer such a word as *man* still to remain amongst us, but what was always meant, and design'd thereby, he has endeavour'd to chase quite out of the world. The vindication therefore of *Humane Nature* could not but seek for protection from that *great example* of *humanity*; whose constant practice doth alone abundantly confute all the *slanderers* of *mankind*.

If Mr. *Hobbs* had been pleased to have given ori-

The Epistle

ly a history or Roll of the unjust or unfaithful; there would not then have been such occasion to importune your *Graces* favouring such attempts as this. But when he teaches that cheating is not only according to *reason*, but that it is the first principle and dictate thereof; for the very credit of being on *reason's* side, people shall count themselves engaged to be *Knaves*. And therefore I have presumed to offer to your *Graces* Patronage this
small

Dedictory.

small discourse: wherein I have endeavoured to shew that those that are wicked and unrighteous are not such by *Reason*, or any advice of *Humane Nature*, but onely because they have a mind to be so. And I am not altogether discourag'd from thinking, that by this consideration of *Mr. Hobbs's State of Nature*, and my *Introduction* thereunto, it may appear to your *Grace*, that it would not have been an impossible thing to have

- *The Epistle*

said somewhat to the rest of his *writings*, wherein he differs from what is generally believed. But for me to go about to inform your *Grace* of the folly or inconveniency of Mr. *Hobb's* Principles, would be next unto his undertaking to *read lectures* to all *man-kind*.

Your *Grace* cannot but understand, that the matters insisted on in this *Dialogue*, have been often recommended to the protection of great *Persons*, and by

Dedicatory.

by those of *eminent worth*
and *Learning* : and if there
be any reason demanded
why this comes so late
from me ; I have nothing
to offer in excuse, either
to your *Grace*, or those
that writ before me. But
yet however from some
experience of your *Graces*
favours towards me, what
I have perform'd, I hope
may not be altogether re-
jected : notwithstanding
the manner of it, being
to appearance not so grave
and solid, does a little dis-
hearten

The Epistle

hearten me. But, since Mr. *Hobs* by affected garbs of speech, by a starch'd Mathematical method, by counterfeited appearances of novelty and singularity, by magisterial haughtiness, confidence and the like, had cheated some people into a vast opinion of himself, and into a belief of things very dangerous and false; I did presume, with your *Graces* pardon, to think his *writings* so fond and extravagant, as not to merit

Dedicatory.

rit being opposed in good earnest : and thereupon I was very loth to give them too much respect, and add undue weight to them by a solemn and serious confutation. And I hope my *Dialogue* will not find the less acceptance with you *Grace* for those *Letters* which follow after : for although some are loth to believe the first *Letters* to be innocent and useful (being a little troublesome and uneasy to their own humour) yet your *Grace*

I

The Epistle

I hope, is satisfied that the *Author* of them, did heartily therein study the credit and advantage of the *Church*, and that our *Clergy* would certainly be better reputed and more serviceable, were it possible they all could be, as learned and as bountiful as your *Grace*. What I have now perform'd, I humbly submit to your *Graces* favourable judgement ; desiring that it may be accepted of, as an expression of, most dutiful
and

Dedicatory.
and grateful observance
from

Your *Graces*

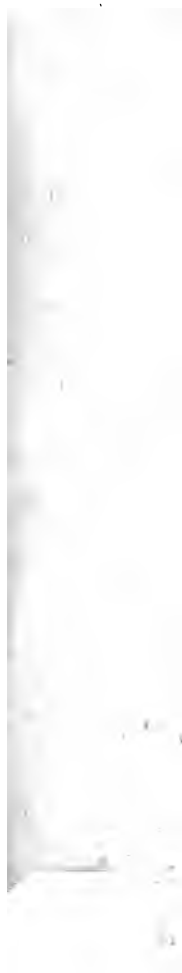
in all Duty

and Service

most devoted.

Decemb. 10.
1671.

J. E.



THE PREFACE

TO THE
READER.

Reader,

T*He design of this
Preface is not
to advise, or
encourage thee
to read what follows; for I
should not take it well my
self*

The Epistle

self to be so drawn in: but if thou chancest to look into it, and be not already acquainted with Mr. Hobbs's state of nature, this is to let thee know, that thereby is to be understood a certain supposed time, in which it was just and Lawful for every man to hang, draw and quarter, whom he pleased, when he pleased, and after what manner he pleased; and to get, possess, use and enjoy whatever he had a mind to: and the reason of this so large a charter, was because it was
suppo.

to the Reader.

Supposed that these people had not as yet any ways abridged themselves of their utmost liberty, by any voluntary bargains, or agreements amongst themselves; neither could they be restrained by any Humane Laws, because the Magistrate was not as yet chosen.

In this Dialogue therefore (because Mr. Hobbs shall not say that I am stingy) thou wilt find, Reader, that with him I have allowed (though there's very small reason for't) such

a

a

The Epistle

*a time or state, wherein
people came into the World
(after his own humour)
without being obliged either
to God, Parents, Friends,
Midwives, or Publick Ma-
gistrate, and yet notwith-
standing I have endeavoured
to make out (how far or how
well that's no matter) that
those that are feigned to be
in this condition, have all
such a natural right to their
own lives, and what is there-
unto convenient, that it is
perfectly unjust and unrea-
sonable for any one of them*

to the Reader.

*to take his utmost advantage,
and to do whatever he thinks
he is able, or pleases him
best.*

*Thou mightest possibly ex-
pect, after I had given each
of the four Inhabitants of
the Isle of Pines a right to
the fourth part (which thou
dost not deserve to under-
stand unless thou readest the
Book) that I should have
proceeded and set ont eve-
ry man's share: and so have
answered to Mr. Hobb's
sixth Article, Cap. 1. de
Cive. Wherein he saies*

The Epistle

that a great and necessary occasion of quarrelling and war is, that several men oft-times have a desire to the same thing; which thing if it happens not to be capable of being divided, or enjoyed in Common, they must needs draw and fight for't: Instead of which, he should have said; if these men chance to be mad, or void of reason, it is possible they may fight for't: For being that every one of them have an equal right to this same, that is in controversie, they
may

to the Reader.

may either compound for it as to its value, or decide it by Lot, or some other way that reason may direct (which is a Law of reason and humane Nature, and not merely positive, because it is in Law Books.)

Neither did I proceed to shew what kind of Government they fix'd upon; or how long they continued in that even condition; or how every one of them thrived. For perhaps before the year ran round, Roger might fuddle, or game away all his Estate;

The Epistle

Estate; or his Cattle might
all dye, and be forced to sell
Land to get more Stock.
Neither have I told you
what was Tumbler's first
Complement to Towser,
nor what was Towser's re-
party; nor whether they
bow'd only half way, or
down to the ground; nor
which leg the one and t'other
drew back. Which, had I in-
tended an absolute discourse,
should not have been omitted.
All that I shall venture to
say is this, That I hope it
may appear to three or four,
(for

to the Reader.

(for I durst not presume to
convert many) that Mr.
Hobbs is not such a great
discoverer and afforder of
new things as his own Pre-
faces and his Titles to
Books would make thee be-
lieve : Neither is he so
great a dispeller of clouds,
but that thou mayst buy an
ell of them under a Mark.
Neither is Humane Na-
ture (or reason) so very vile
and raskally, as he writes
his own to be, nor his ac-
count of it altogether so de-
monstrative, as Euclid.

There's

The Epistle

There's nothing now wanting, Reader, but only to give thee a hundred and fifty reasons why I writ this; and tell thee of most wonderful things that happen'd, or else it had been much better. Thou mayst read on, if thou pleasest: if thou wilt not, thou mayst let it alone; however thou art heartily well-come thus far.

A

A Dialogue

B E T W E E N
TIMOTHY *and* PHILAUTUS.

Tim. **W**ell met *Philautus*,
how does your best
self this morning?

What, stout and hearty?

Phi. I take care of my self, *Sir*;
my *body* is pretty well, I thank
you.

Tim. Then all is well, I sup-
pose.

Phi. Yes truly in my opinion, all
is well, when that is so.

B

Tim.

Tim. In your opinion? Why : do not all count that well which you count well : or are you a man by your self ?

Phi. I am just what you see me to be. But some people I find, have two *men* to take care of ; an *outward man*, and an *inward man* : for my part, I am able to maintain but one ; and if I can shift it, that shall take no hurt, for want of looking after. But I beg your pardon, *Sir*, for I know you not.

Tim. No matter for that : come, shall we take a turn or two in the *Walks* ?

Phi. No , I thank you , unless I knew your tricks better : you may chance to get behind me, and bite me by the Legs. Let them take a turn with you that have not searched into the *fundamental Laws* of *humane nature*, and the *first rise* of *Cities* and *Societies*. I know better things than to trust my self with one that I never saw before. I have but one *body*, and I desire

fire to carry it home all to my chamber.

Tim. You had better I profess, have no body at all; or compound to be kick'd and beaten twice a day; than to be thus dismally tortur'd; and solicitous about an *old rotten carcase*.

Phi. Come, come, *you talk like a young man*. Let me tell you the *body* is a very precious thing: and when you can make me believe otherwise, who have *poised Kingdoms*, counted up all the *advantages of bodily strength*, and am thoroughly acquainted with all the *humours and passions of mankind*, then will I stay with you, and venture a kicking. And so farewell.

Tim. I beseech you, *Sir*; stay a little: upon my *honour* I intend nothing but a walk, and civil discourse.

Phi. I know no *honour* any man has but an *acknowledgement of his power and greatness*: So that all the security that I have that you will

not injure me is, that you can certainly do it, if you have a mind to't. And therefore, I pray, do so much as take your *honour* along with you into that other walk, or else I shall crie out *murder*. I don't care for trusting my self with *unknown honour*.

Tim. Then as I am a *Gentleman*, and my name is *Timothy*, I do not intend you the least mischief.

Phi. What, *Sir*, do you take me for a fool? Do not I know that a *Gentleman* is one that keeps a man to quarrel, fight, beat and abuse? you must not think to catch old Birds with Chaff. And therefore once more farewell Mr. *Timothy*, if your name be so.

Tim. I pray, *Sir*, be not gone yet; upon my *honesty*, and as I am a *Christian*, you shall suffer no hurt.

Phi. Now indeed you have mended the business much: what, is there ever an *Act* of *Parliament* against your beating me particularly?

ly? And if there be, where's the *Constable*, to put it in execution?

Tim. Well: I see I must discover my self, or nothing is to be done: I am, *Sir*, to put you out of all doubt then, a relation of a *great Friend* of yours. Do you know this Picture, *Sir*?

Phi. Indeed I think I did once almost see some such thing or something a little like it, in his study, a great while ago, if my eyes, memory, and the rest of my faculties do not fail me.

Tim. So then, now I hope you are past all *fears*. Therefore if you will, we'll walk towards *Lamb's Conduit*: there's better air.

Phi. I profess, *Sir*, you make me shake most horribly. There's a word indeed next one's heart! I much question whether I shall eat again these two dayes. If you'll forbear of such language, and keep close to your own side, and not look behind you, I'll venture to take two

or three turns with you: otherwise I shall leave your company forthwith.

Tim. most certainly, *Philautus*, you are the most wary, mistrustful and suspicious creature, now living upon the face of the whole earth.

Phi. I thank my Stars, I have had some time to look into *Histories*: and I have made some *observations* of my own: and I find they very much tend to my good and welfare. In short, I think I know as well as another, what *man* can do, and what is his *full value*.

Tim. Surely you are not made of the ordinary *mortal mould*, but of some peculiar *thin and brittle stuff*; or else you would never talk thus.

Phi. Your pleasure for that. I only say what I said before; I think, I know what is that which all wise men ought to cherish, refresh, make much of, love and regard.

Tim. Still, *Philautus*, I understand
you

you not. What, have you been often affronted, abused, choused, trepann'd, flung down stairs, tossed in a blanket——

Phi. No, I'll assure thee, *Tim*, I have always kept (as they say) out of *harm's way*, as much as could be: especially since I studied *morals*, and understood the *true price* of a *whole man*.

Tim. What should be the business then? Is it that you are descended of some very *timorous family*; or was your *mother* buried alive, with two *sucking children*? Come, *Sir*, be free: for I am confident there must be some occasion or other of this so very great jealousy, and mistrustfulness of yours.

Phi. Then as a secret, *Tim*, I must tell thee, that men naturally are all *ravenous* and *curriish*, of a very *sarling* and *biting nature*; to be short, they are in themselves meer *Wolves* *Tygers* and *Centaures*.

Tim. Heavens forbid! What are you and I *Wolves*, *Tigers* and *Centaures*?

Phi. You may start at it for the present, but when you have read as much, observed as much, and considered as much, as I, you'll find it to be as true, as that I have a pair of boots.

Tim. Methinks honest *Tim* has no mind at all to be a *Centaure*; he had much rather be a *Sheep*, a *Pigeon*, a *Lark* or any such pretty tame thing, if you can afford it. And now in the name of all that's good, I hope you do not mistake and call that *humane nature* in general, which is only your own; measuring all moral actions thereby, and pronouncing that all mens *teeth* are very long and sharp, because you find your own to be so.

Phi. Why should you suspect me to be more peevish, surly, and worse natur'd than other men, and so recommend or impose my own temper and inclinations upon the *World* as a general Standard?

Tim. I am very loth, *Philautus*,
to

to accuse any man of bad *nature* : it being such a great bundle of *mischief* in it self, and so very troublesome to the *Common-wealth*. But when I find one so very tender and studious of his own welfare and pleasure, so little concern'd for any mans good but his own, so great an admirer of his own humour and opinions, so ready to call things *demonstrations* that do not at all, or very weakly prove, and so apt to vilifie and under-value, to hate and rail at three quarters of the *Creation*, (if they stand in his way and give him not due honour and respect) I am very much afraid that such an one when he comes to talk of the general disposition of mankind, of the best and most *fundamental Laws* of *Life*, *Government* and *Religion*, will consult a little too much his own sweet *Elephants tooth*, and the wamblings of his own *dear bowels*.

Phi. I shall not now stand to vindicate, much less boast of my own temper,

temper. It is well known that I have kept company with *Gentlemen*, and *Persons* of *Honour*; and they are able to judge what humour and carriage is decent and allowable better than all the *Timothies* in the *Nation*. I prethee, *Tim*, What's the difference between a *Bustard* and a *Chevin*?

Tim. I love our *Nation*, and all men in it so well, that I wish they had given you less entertainment; it had been more for their *honour* and *credit*; and the good of this *Realm*.

Pbi. That is somewhat enviously said. I hope you'll give people leave to keep the best and most improving *Company*: Would you have them die in mistakes, and not listen to those that lay down the plainest Truths, give best proof of them, and in the purest *English*.

Tim. Nay, hold you there; be not proud of your *Company*, *Prose-lytes* and *discoveries*: for I scarce know one *person* of sobriety and parts in the whole *Nation*, that is heartily of your opinion, in any thing

thing wherein you differ from what is commonly taught and received; for most of those that talk over those places of your *Books*, wherein you are singular, do it either out of *humour*, or because they are already *debauch'd*, or intend to be so, as soon as they can shake off all *modesty* and *good nature*, and can furnish themselves with some of your little *slender Philosophical pretences* to be *wicked*.

Phi. Then indeed I have spent my time finely, and studied to much purpose. But methinks, *Tim*, thou art very peremptory for one of thy years. It becomes *gray hairs*, and a *staff* to lean on, to be thus dogmatical.

Tim. I care not for that; for if need be, I can be peremptory and dogmatical without a *staff*; especially when I meet with one that is so incurably immodest.

Phi. What then, will you maintain that I have discovered nothing at all? Is nothing true that I have
said

said in my several *Books* ? I am sure my *Works* have sold very well, and have been generally read and admired. And I know what *Mersennus* and *Gassendus* have said concerning my *Book de Cive* ; but I shall not speak of that now.

Tim. And, to say nothing now of *Mersennus* : I know what people have said of *Gassendus* ; but I shall let that go also now.

Phi. But surely you cannot deny but there is somewhat true and considerable in my Writings.

Tam. O doubtless a great deal of them is true ; but that which is so, is none of yours ; but *common* acknowledged *things new phrased*, and *trim'd up* with the words *power*, *fear*, *City*, *transferring of right*, and the like ; and such is most of that part of your *Book* , called *Dominion* ; which chiefly consists of such things as have been said these thousand years , and would follow from any other Principles, as well as yours.

Phi. You may talk what you will,
and

and if I were sure you would not beat me, I'd tell you right down that you lye.

Tim. Do so; that's as good for me as your *humble Servant*: but I go on, and say, that *Monarchy is the best Government*; that it is the duty of *Princes to respect the common benefit of many, not the peculiar interest of this or that man*; that *Eloquence without discretion is troublesome in a Common-wealth*; that he that has power to make *Laws*, should take care to have them known; that to have *Souldiers, Arms, Garrisons, and money in readines*s in times of Peace is necessary for the peoples defence, and a thousand such things I might repeat out of the foremention'd place, which were true many *Ages* before *Philautus* was born, and will be, let a man be *Σῶν πολιτικὸν* or not *πολιτικὸν* *Mouse* or *Lion*. But it is an easie matter to scatter up and down some little insinuations of the *state of nature, self preservation, and such like fundamental phrases*, which to those
that

that do but litle attend, shall seem to make all hang close together.

Phi. Why do you only say *seem*, &c? I perceive now that you are not only very confident, but spiteful too, and have a mind to lessen my credit.

Tim. No indeed; I do not envy you in the least; but I very much wonder at those that will disparage themselves so much, as to be led away with any such small and manifest cheats, and if you'll promise me not to be dejected (which I think I need not much fear; for I never knew a man so much beyond all humiliation in my life;) I'll briefly shew you the chief of those things, by which you became famous. But hold, *Sir*, we forgot to look underneath the *bench*; there may lie a *Wolf* that may quite spoil us.

Phi. Say you so?

Tim. Come, come, *Sir*, no hurt at all: I pray sit down again: I had only a mind to see how nimble you were; I perceive you jump very

ry well for an *old man*: and therefore I proceed, and say in the first place, that one way by which you got a kind of a name amongst some easie sort of people, was by crowding into your *Book* all that you could pick out of *Civil Law, Politicks* and *Morals*: and then jumbling all together (as was before hinted) with frequent mention of *power, fear, self defence*, and the like; as if it had been all your own.

Phi. This is very pertly said, if you could make it good.

Tim. 'Tis so very plain, as I need not: however if any body doubts of it, let him but read over your eighth and ninth Chapters of *Dominion*, which contain the *Rights* of *Lords* over their *Servants*, and of *Parents* over their *Children*; and if he find any thing considerable more than what is commonly delivered in the ordinary *Civil Law-books* upon that occasion, viz. *de potestate Parentum & Dominorum* (except it be that a great Family is a Kingdom, and

a little Kingdom a Family) I'll become an earnest spreader of your fame, and have you recorded for a great *discoverer*. And so in like manner it might be easily shewn, how all the rest (so much of it as is true) is the very same with the old plain *Dunstable stuff* that commonly occurs in those that have treated of *Policy* and *Morality*: in so much, that I do not question, but that poor despicable *Eustachius* may come in for a good share. Now, *Philautus*, because it has so happened that some young *Gentlemen* have not been at leisure to look much into *Machiavel*, *Fustinian*, and such like *Books*; but yet, for no good reasons have been tempted to read yours; these presently are ready to pronounce you the *prodigy* of the *Age*: and as very a *deviser*, as if you had found out *gun-powder*, or *printing*.

Phi. If thou hast a mind to rail, *Tim*, I advise thee to stay till thou hast discretion to do it. What wouldest thou expect in a discourse
of

of *Government*; a trap to catch *Sun-beams*, or a purse-net for the *Moon*? I grant, that the chief heads I insist on, have been largely treated on by others: but the *method*, *contrivance* and *phrase* is all my own; do so much as consider of that poor *Tim*.

Tim. I need not consider of it now, because I have done it oftentimes heretofore; and it puts me in mind of *another thing*, by which you have cheated some into an opinion of you, *viz.* You take *old common things*, and call them by *new affected names*, and then put them off for *discoveries*.

Phi. I profess, *Tim*, I expect to see thee hang'd some time or other for thy crossness: Where is it that I do any such thing?

Tim. If I were at leisure, I could shew you an hundred several places: What think you, *Philautus*, of the *Scriptures being the word of God*?

Phi. I think, as others do, that they are.

C

Tim.

Tim. What need then was there of that, in your Third Chapter *de Cive*; *the Sacred Scripture is the Speech of God commanding over all things by greatest right*? It sounds, I must confess, somewhat stately: So does that in your *Leviathan*, (p. 12.) *the general use of Speech is to transfer our mental discourse into verbal; or the train of our thoughts into a train of words*: And also that, *Religion contains the Laws of the Kingdom of God*: It had been nothing to have said that *Religion* teaches how God will be serv'd: but *the Kingdom of God* is a new Notion, if the word *Law* does but lie near at hand: So to have said that *somnia sunt Phantasmata dormientium*, or that *Tempus* was *Phantasma corporis*, &c. had been old: But go thus; *Phantasmata dormientium appello somnia*, and *Phantasma corporis, &c. appello tempus*, and then by vertue of the word *appello*, and the stately placing of it, it becomes all your own.

Phi. And is not *appello* a good word you *Timothy* sauce-box? I cannot forbear.

Tim.

Tim. Yes, may it please your worship, 'tis almost as good as *pronuncio*; but it is never a whit the better for standing at the *latter end* of a *sentence* (which I find an hundred times over in your *Books*) only to disguise a little what every body has said.

Phi. I do very much wonder, *Tim*, where thou didst pick up all this impudence, being so young.

Tim. My *Grandam*, *Sir*, I thank her, gave me a little, and wish'd me to use it upon occasion; but most of it I got by keeping company with some of your admirers.

Phi. Surely thou wilt go to the Devil, if any such thing there be.

Tim. But before I go, *Sir*, I must desire those that are not satisfied concerning the truth of what I just now mentioned, to look a little into your *Logick*; and if they do not there find a whole *Book* full of nothing but new words; I'll promise you to be very towardly for the future, and as modest as the meekest of your disciples:

Ples : and therefore, in the first place, I do, in your name, decree, that in all following Ages Logick shall not be called Logick, but Computation ; because that ratiocinor signifies not only to reason , but to count or reckon ; and rationes the same with computa : and therefore let the art of reasoning be called the art of computation or counting : of which there be two parts ; addition and subtraction ; to add being all one as to affirm, and to subtract all one as to deny : from whence also I do establish a Syllogisme to be nothing else but the collection of a Summ, or aggregate : the major and minor Propositions being the particulars, and the Conclusion the summ or aggregate of those particulars.

Phi. And what fault can you find with all this ? is it not all new ? did ever any of the *Philosophers* say so before ?

Tim. No truly ; nor was there ever any need that they should say so : for let people call the two first Propositions either plainly Propositions,

sitions, or *Ingredients*, or *Elements*: or *Premises*, or *Principles*, or *Preambles*, or *Prologues*, or *go before*s, or *particulars*, or any thing else, so that I do but understand their meaning, and *Timothy* is as well contented as any man alive.

Phi. Why then do you sneer, as if you disliked my *Logick*?

Tim. 'Tis a most excellent *computation* as ever was written: There's a definition of *causa* (which in the second *Page* we are learnt to call *generation*) that is alone worth a pound at least; *viz. Causa est summa sive aggregatum accidentium omnium tam in agentibus, quam in patiente, ad propositum effectum concurrentium, quibus omnibus existentibus effectum non existere, vel quolibet eorum uno absente existere, intelligi non potest.* A Cause is a certain pack or aggregate of *trangams*, which being all packed up and chorded close together, they may then truly be said in *Law* to constitute a compleat and essential pack: but if any one *trangam* be

taken out or missing, the pack then presently loses its packishness, and cannot any longer be said to be a pack.

Phi. And now what aile you with this *definition*? Is not the true *notion* and perfect *Idea* of a *cause* very necessary? And is not this, that I have laid down, full, exact, and complete?

Tim. So very full, *Sir*, that if you had gone on but a little further, it would have served for a *Catalogue* of the *Great Turk's Dominions*: but I hope you will not take it ill, if I forget it: because I promised myself long ago to that little short Gentleman——*cujus vi res est*. You have also, *Sir*, another very magnificent one of a *Proposition*; which I care not much if I bestow upon the *Emperour*: *viz. Propositio est oratio constans ex duobus nominibus copulatis, quâ significat is qui loquitur, concipere se, nomen posterius ejusdem rei nomen esse, cujus est nomen prius*; which agrees very well with what
Zacutus

Zacutus says in his Treatise of a Spoon, which he thus defines. *Instrumentum quoddam concavo-convexum, quo posito in aliquod, in quo aliud quoddam diversum à posito, ante positum fuit, & retro posito in os ponentis, concipitur is, qui posuit primum positum in secundum, ex his positis aliquid concludere.* These and the like are only for huge *Potentates*: but if any private *Gentleman* has a mind to be informed in the just, adequate and perfect conception of an *interrogation* and a *request*, let him take them thus: *Interrogationes sunt orationes quæ desiderium significant cognoscendi; as, what's a clock? Pæcationes sunt orationes quæ desiderium significant aliquid habendi; as, give me an apple.*

Phi. Surely thou art broken loose out of *Hell*, to quarrel thus upon no grounds. What is it that thou wouldst have in a *Logick*?

Tim. Those that have nothing else to do but to put in a few new phrases (under pretence of notions and discoveries) and to alter per-

haps the place of two or three *Chapters*, I would not have them trouble the World with *Logick*, or any thing else. For as my Lord *Bacon* wisely observes, nothing has more hindred the growth of Learning than peoples studying of *new words*, and spending their time in *chaptering*, *modelling*, and *marshalling* of *Sciences*,

Phi. Then it seems I must learn of you how to spend my time. What, *Tim*, wouldst thou have me go to *School* again?

Tim. You may do as you will for that; but you know *Doctor Wallis* thought you had sufficient need of it long ago

Phi. Come, *Tim*. I prethee tell me one thing, and tell me true: hast not thou been lately amongst some of my *Scholars*, and lamentably baffled and run-down by them? And does not this make thee fret and fume, and dislike all that I have written? I am confident, so it is: for otherwise thou couldst not but be

be of their opinion, who discern and declare, that they never perceived such *connexion* of things, and such *close arguing*, as I have in all things given the world an instance of.

Tim. You have now said that which I wish'd and watch'd for: Because it gives me opportunity of mentioning *another device* you make use of to deceive people, and get applause; *viz.* you get together a company of words, such as *power, fear,* and the like (as was said before) and thrust these into every *page* upon one pretence or other; and then you call this *connexion*, and boast (as you do in your *Preface de Cive*) that *there is but one thing in all your Book, which you have not demonstrated.*

Phi. I hope you will not betray your judgement so much, as to find fault with my *language*, which all the World admire: Are there any words more truly *English*, and natural than *power, fear, &c?*

Tim.

Tim. Questionless they are very good words, when rightly made use of: but to hale them in where there is no need at all, merely to carry on the great work of *power* and *fear*, and by a forced repetition thereof, to make thence a *seeming connexion* (with reverence be it spoken) is very idle and impertinent. It seems to me to savour very much of their humours, who fall wofully in love with some certain *Numbers*. One he is sorely smitten with the complexion and features of the *number* four. And so he calls presently for his four *Inns of Courts*, his four *Terms*, his four *seasons of the year*, and abundance of *fours* besides. Nay, the *senses* are also his; for *smelling* is only a *gentiler* way of *feeding*. Another tears his hair, and is raving mad for the *number* three: and then the *Inner Temple* and *Middle* are the same, for they are both *Temples*; *Easter Term* and *Trinity Term* differ but a few days; *Spring* and *Autumn* are all

all one, and rather than he'll acknowledge above three *senses*, he'll split his *mouth* up to his *ears*.

Phi. What dost think, *Tim*, that I have nothing else to do, but to hear thee tattle over a company of foppish *Similitudes*? If thou hast a mind to talk, child, speak fence, if thou canst; and learn of me to reason closely.

Tim. you are a most special pattern for *reasoning* indeed: one may plainly see that, by what you say in the tenth Chapter of your *Leviathan*, and in the eighth of your *Humane nature*; where you fall into a great rapture of the excellencies of *power*; making every thing in the whole World that is good, worthy and honourable, to be *power*: and nothing is to be valued or respected but upon the account of *power*.

Phi. And is not *power* a very good thing?

Tim. A most excellent thing! I know nothing like it but the *Philosophers*

phers stone : for it does all things, and is all things, either at present, or heretofore, or afterward. Thus *Beauty is honourable*, as a precedent sign of *power generative* : and actions proceeding from strength are *honourable*, as signs consequent of *power motive*. Now if *faculty* had come in there instead of *power*, it would not have done so well. Again, *riches* are *honourable* as signs of the *power* that acquired them ; and gifts, cost, and magnificence of houses are *honourable*, &c. as signs of *riches*. A *Mathematician* is *honourable*, because if he brings his knowledge into practice, he is able to raise *powerful fortifications*, and to make *powerful engines* and instruments of war. A prudent man is *honourable*, because he is *powerful* in advice : and a *person* of good *natural wit*, and *judgement* is *honourable*, because it signifies *strong parts* and *powers*. In short, Sir, I perceive there is nothing either in actions or speeches, in Arts or Sciences, in wit or judgement, in man, woman or child that is good and valuable, but it

it is all upon the accompt of *power*.

Phi. I defie thee, if thou goest about to make any thing that I have said ridiculous.

Tim. No : I need not : because you have already done it to my hand ; for with such tricks and devices as these , I'll undertake to make a *flageolet* the most dreadful and powerful thing upon the face of the whole earth. For it either shall be *powerful* in it self, or recommend me to the favour of those that have *power*, or be a defence against *power*, or it shall hire and purchase *power*, or be in the road to *power*, or a sign of *power*, or a sign of somewhat that is a sign of *power*. And such things as these , *Philautus*, you call *close connexion*, and *demonstration*, which are nothing else but a company of small cheats, and jingling fetches.

Phi. Before I go any further ,
Tim. I do pronounce thee to be the most faucy of all that belong to the whole race of *mankind*. For
 thou

thou railest at a venture ; and dost only skip up and down my Writings, as if thou didst intend to pick my pocket. If thou resolvest to continue in this Humour, and to think thy self worthy to speak in my *ancient* and *Philosophical* presence, let's pitch upon some *fundamental point*, such as, *Status natura est status belli*; and thou shalt see that thou art ten times more an *Ovle*, than I am a *cheat* and *fingler*.

Tim. And I pray, *Sir*, may I be so bold, which side do you intend to hold ?

Phi. Which side ? that's a question very fit indeed for a *Timothy* to ask. I hold that side that all *Wise, Sage, Learned* and *Discreet* men in the whole *World* do hold.

Tim. I am sorry, *Sir*, that I have disturbed you : but I must pray once again to know which that is.

Phi. I am ashamed to tell thee : It is

is such a very silly question. I do hold then, that all men naturally are *Bears, Dragons, Lyons, Wolves, Rogues, Rascals*——

Tim. I beseech you, *Sir*, hold no more: there's enough for any one man to hold. I remember, *Philautus*, you told me a while ago that all men by nature were *doggish, spiteful* and *treacherous*. But I thought you had only said it, because you found *your self* so inclined, or in jest to scare me.

Phi. What dost think that I studied forty or fifty Years, only to find out and maintain a *jest*? Dost think that the happiness and security of all the *Kingdoms* of the Earth depend upon a *jest*? Thou art a very pretty fellow to discourse withal indeed!

Tim. I pray, *Sir*, by your favour, how came it about that it was not found out by former *Philosophers* that all men as well as *your self*, are naturally *brutish*, and *ravenous*?

Phi.

Phi. I wonder you'll come over so often with *as well as your self*, when I have so plainly told you, that it is naturally so with all men.

Tim. Nay, *Sir*, be not angry; I have so often heard an old story of *Σάον πολιτικόν*, and of the great worth of *Pythagoras, Plato, Aristotle, Epictetus*, and *Tully*, that I much wonder at your *Doctrine*.

Phi. Then upon my word, you have heard a very story of a *rub*, and of a company of children, fools, fotts, and dunces.

Tim. Enough, enough.

Phi. But I say, not enough: And if you'll hold your prating, I'll shew you how it came about, that the *morals* and *politicks* that have been written since the *creation* (as they call it) of the *world*, were not all worth a rush, till I set forth mine.

Tim. I'll not speak again this half hour. if you'll but make out this handsomely.

Phi.

Phi. It was thus then : they went in a *wrong method*, they took things for granted that were *yes*, and did not so much as consult common *History* and *experience*.

Tim. I profess, *Philantus*, this seems to go to the very bottom of the business. I long to hear this as much as ever poor *child* did for the treat : in the *first place*, you say, they did not use a *right method* : wherein, I pray, did they fail ?

Phi. They should have done as I did ; they should have search'd into the *humours*, *dispositions*, *passions*, and *heart of mankind*.

Tim. And did you, *Sir*, find there written *Status natura est status belli* : as 'tis said *Calis* was upon *Queen Marie's* ?

Phi. I perceive thou beginnest to prate again. Hast thou seen a little *Book* of mine called *Humane Nature* :

Tim. Yes, I think so.

Phi. You may easily know it ; 'tis called *Humane Nature*, or the
D *fundam*

fundamental Elements of Policy.

Tim. 'Tis so: and you might have call'd it as well *Tu quoque*, or the jealous *Lovers*, or the *fundamental Laves of catching of Quakes*, as of *Policy*.

Phil. Did you not promise me to be modest, and not to prate? does this become you? go home and look in the glass.

Tim. Why? have you discourf'd me into a *Bear*? I tell you, *Sir*, I have read over that same little *Book* call'd *Humane Nature*; and whereas you'd make the Reader believe, by the title, that he should find such strange *fundamentals of Policy*, and (as you there add) *According to Philosophical principles not commonly known or asserted*; there's not a word of any more *fundamentals*; than is to be found in *Fack Seton*, *Stierias* or *Magirus*; besides some small matter that was shirk'd up in *France* from some of *Cartes*'s acquaintance, and spoyled in the telling. I say, as for all
the

the rest, *Philautus*, it is as common, as the *Kings* high way ; only according to your usual manner, you labour much to disguise it with your own phrases, and to displace words to cheat *children*.

Phi. Why do you talk thus ?

Tim. For no reason at all but only because it is true. Thus we know that old *Aristotle*, and his dull foakers understood no further of the great mysteries of the *senses*, and their several *Objects* ; but only bluntly to say, that *sense* was a kind of knowledge occasioned by some outward thing, &c. and that an object is a thing that causes that knowledge : and that colour is the object of the eye, and that sound is the object of the ear. But when *Philautus* comes to *Town* ; he brings us news to purpose : informing us, that all conception proceeds from the action of the thing it self, whereof it is the conception ; and when the action is present, the conception it produceth is called *sense* : (there called stands

in the right place) and the thing by whose action the same is produced, is called the Object of the sense. (That's well placed again:). And that by sight we have a conception of colour, which is all the notice and knowledge the object imparteth to us of its nature by the eye. This ravishes! and by hearing we have a conception called sound, which is all the knowledge we have of the quality of the object from the ear. Now who could not immediately spurr forth as far as *Dover* to meet a *Philosopher* that should bring home such rarities as these?

Phi. If thou shouldst set out, *Tim*, thou wouldst be set in the stocks, before thou gettest to *Rochester* bridge for undervaluing worth.

Tim. You talk, *Philautus*, of your *Humane Nature* containing the *Elements of Policy*; there's one cunning reflection (p. 5.) concerning *Imagination*, which is so full of novelty and subtilty, that it is enough alone to set up a man for chief Minister!

nister of State, viz. that the absence or destruction of things once imagined, doth not cause the absence or destruction of the imagination it self.

Phi. Why, does it?

Tim. No: For suppose I have a house in *Cheapside*, which I have sometimes seen, and sometimes imagined; according as I was best at leisure; and this house, upon a day, either runs away from me or I from that; yet still I may *phantse* my self trading in my own shop, and eating in my own House; nay though it should be burnt down to the very ground; yet for a need I can make shift once or twice a year to *phantse* it still standing, or at least so wish that it were. And surely upon this is founded that old friendly saying, *viz. though absent in body, yet present in mind.*

Phi. And is it not a good saying?

Tim. Yes, it is pretty good, but nothing near so enlightning as your en-

largement thereupon. For by that you make out the whole business to be as plain as can be, and so you do another thing, which I have often wondred at. I have seen sometimes a man set up his *staf* in the middle of a great field, and a while after he has gone back, and put up a *Flare*. I had a kind of a guessing how this might possibly be; but durst never be confident, till I was made happy by that ample and satisfactory definition you give of a mark p. 44. *A mark (say you) is a sensible object which a man erecteth Voluntarily to himself, to the end to remember thereby somewhat past, when the same is objected to his sense again.*

Phi. Why do you laugh, *Tim*? there's nothing left out, is there?

Tim. Not in the least: it will do, I'll undertake, for the tallest *May-pole* in the whole *Nation*.

Phi. But for all that I am confident, *Tim*, that thou dost not approve of it thoroughly.

Tim.

Tim. I must not, *Sir*, lay out all my approbation hereupon; because there's abundance more of such fine things (were I at leisure to look them out) that do also highly deserve to be approved of. Who would not save a good large corner of his heart, for such an accurate account as you give (p. 35.) of an experiment, viz. the remembrance of succession of one thing to another, that is, of what antecedent has been followed by what Consequent, is called an experiment. As if I put my finger into a Pike's mouth, to see if he can bite, my finger is the *Antecedent*, and if he bites, there's a *Consequent* for my *Antecedent*: which I suppose, *Philantus*, I should remember, and according to your directions call it an experiment. I hope also that I shall never forget what you tell me p. 8. where speaking of *Musick* and sounds you lay down this admirable and standing definition of an air, viz. an air is a pleasure of sounds, which consisteth in conse-

quence of one note after another, diversified both by accent and measure.

Phi. Surely, *Tim*, thou beginnest to be mad: is it not very just, and very punctual?

Tim. Truly, *Sir*, I know nothing comparable to it, and what you said before about an experiment, for absolute exactness, except it be what the above mentioned *Zacutus* says concerning a train of Links in his sixth Chapter of *mind'd meats*: a *Teame of Links* (says he) is a certain train of oblong terms, where the consequent of the first is concatenated to the Antecedent of the second, and the consequent of the second to the antecedent of the third, &c. So that every terme, in the whole train, is both antecedent and consequent.

Phi. You don't seem to like these same Antecedents and consequents, *Tim*.

Tim. A little of them, *Sir*, now and then I like very well, especially when they are brought in so naturally

rally as they are by *Zacutus*. But when any such words are needlessly forced upon me, I have enough of them for-I know not how long after. I once, *Sir*, got such an horrible *surfeit* with a long story of *Consequences*, in a *Scheme* of yours concerning the *Sciences* (*Lev. p. 40.*) that my stomach has scarce stood right towards *Consequences* ever since.

Phi. What do you find fault to see all kind of knowledge lie fairly before your eyes?

Tim. I have seen it, *Sir*, several times, but all the art is in the catching: and I count my self never a whit the nearer, for being told, as I am there by you; that *Science* is the knowledge of all kind of *Consequences*: which is also called *Philosophy*. And *Consequences* from the accidents of bodies natural, is called natural philosophy. And *Consequences* from accidents of politick bodies, is called *Politicks* or civil philosophy. And *Consequences* from the stars, *Astronomy*. *Consequences*

ces from the *Earth*, *Geography*: *Consequences* from *vision*, *Opticks*: *Consequences* from *sounds*, *Musick*. And so *Consequences* from the rest are to be called the rest. I profess, *Philantus*, these same *Consequences* did so terribly stick in my head; that for a long while after, I was ready to call every body that I met, *Consequence*.

Phi. And now, as nice as you are, *Mr. Timothy*, I pray let me hear you define any of those things better: come, hold up your head, and like a *Philosopher* tell me, what's *Geography*.

Tim. Alas! *Sir*, I know nothing of it, but only I have heard people say, it is about the *Earth*.

Phi. About the *Earth*? What dost mean, round about the earth?

Tim. Yes, *Sir*, if you please, round about, and quite through, and about and about again; any thing will serve my turn.

Phi. So I thought, by that little knowledge which I perceive will satisfy thee. But I prethee, *Tim*, how came

came we to ramble thus from the state of War ?

Tim. We have been all this while close at it, *Sir* : for if you remember, I was to shew you (which I think I have done) that the old *Philosophers* might have written as well concerning *Politicks*, as your self ; notwithstanding you call your *Humane Nature* the *fundamental Elements of Policy*, in which there's nothings at all towards any such purpose, except it be in the title, and at the end of the *Book*, where there stands these words (*Conclusion* being written over them) viz. *This have we considered the nature of man, so far as was requisite for the finding out of the first and most simple Elements wherein the composition of Politick Rules and Laws are lastly resolved ; which conclusion honest Will.* Lilly might e'en as well have set to the end of his *Grammer*, as you have done to your *Humane Nature*.

Phi. It is no matter *Tim*, what's written on the outside of *Books*, be it

it at beginning or ending ; so that that which is *within* be excellent and servicable.

Tim. I am very nigh of your mind, *Philautus* ; but yet I would not have all the *Philosophers* before you, be counted *Dunces* and *Loggerheads*, only because it did not come into their mind to write a *Book*, concerning the *five Senses*, *Imagination*, *Dreams*, *Pradicables*, *Propositions*, &c. and call it the *fundamental Elements* of *Poetry*.

Phi. And is not the knowledge of the *five Senses*, and the rest that you mention very useful ?

Tim. So is the knowledge of the *Eight parts of Speech*. But I must confess that I can scarce think, that supposing the people of *England* had generally believed with you, that *Vision* was not made by species intentionales, that the *Image* of any thing by reflection in a glass is not anything in or behind the glass, that the interior coat of the eye is nothing else but a piece of the optick nerve, that *Universals* do

do not exist in rerum naturâ ; I say, I cannot think, notwithstanding all this, but possibly we might have had wars in this Nation ; no more than I can believe, that a false opinion of Ecchoes, and Hypothetical Syllogisms took off the King's head.

Phi. I perceive you are resolved to make the worst of every thing.

Tim. I make it neither better nor worse ; for in your *Epistle Dedicatory* to the *Duke of Newcastle*, you tell him, that all that have written before you of *Justice and Policy*, have invaded each other and themselves with contradiction, that they have altogether built in the air, and that for want of such infallible and inexpugnable Principles as you have *Mathematically* laid down, in your *Humane Nature* ; *Government and Peace* have been nothing else to this day but mutual fear : And when one comes to look for these same infallibles, and inexpugnables, there's nothing but about conception, and phantasms, and a long race amongst the passions ; where

to endeavour is appetite, to turn back is repentance, to be in breath is hope, to be weary despair, and to forsake the course is to die, and the like ; so that the only way to make a *Mathematical Governour*, is for himself to be a good *Fockey*, and for his Subjects rightly to understand the several *beats* and *courses* of the *Passions*.

Phi. Thou gettest away all the talk, *Tim.* I prethee listen to me, and learn. I tell thee that I have by my great skill in *Mathematicks*, and great weariness so ordered the business, that most of my *Books* depend closely one upon another.

Tim. So I find it said by the *Publisher* of your *Humane Nature*, in his *Epistle* to the *Reader*. Our *Author* (says he) hath written a body of *Philosophy* upon such *Principles*, and in such order as is used by men conversant in demonstration: which being distinguish'd into three *Parts*, de *Corpore*, de *Homine*, de *Cive*, each of the *Consequents* begin at the end of the *Antecedent* (like *Zacutus's* links.)
and

and insist thereupon at the latter Books of Euclid upon the former.

Phi. And whoever he was, he spoke like a man of understanding; it was my design that they should, and by great industry I brought it to pass.

Tim. And I pray, *Sir*, how many pounds of candle did it cost you, to tie *de Corpore*, and *de Homine* together? methinks you need not be long about that; for *Body* is either taken in general or particular; in general, that is *de Corpore*: and *man* being a particular sort of body, *de Homine* must needs follow close at the heels; and so they are taken care of: but indeed to fasten *de Homine*, and *de Cive* cleverly together requires a little more knocking and hammering; and therefore to do that exactly, we must scratch and rub our heads very well, and warily call to mind, that a man is to be considered in two respects; either as he is a body natural consisting of flesh, blood, and bones; or as he is a member of the
Body

Body Politick : that is, as he is leg, arm, finger or toe of the *Commonwealth* ; and therefore let us have one *Book de Homine*, as he is a *natural Body*, and another *de Cive*, as he is a *limb* of the huge *Giant*, the *Commonwealth* ; and so there's an *Euclidean trap* laid, that *de Cive* shall follow *de Homine* ; and so it does, but not bluntly : for though one would have thought that this had jointed them so close together, that *Archimedes* himself could never have pulled them asunder, yet to put all out of danger, it is best to rivet them a little faster, by putting in a most *obliging transition*, in the last Chapter, intitled *de Homine fictitio* ; where we are learnt further to consider, that a man is either by, or for himself a man, called a *real man* ; or he is a man for another, called a *fictitious man*. Such a one is he that *acts another*, is *deputed for another*, *engages for another*, or the like. Now because in all well governed *Commonwealths* (now any one by that word may perceive, that
de

de Cive is just at *Towns*, end) for better trading, bargaining, commerce, &c. there's great use of *Deputies*, *Proxies*, *Factors*, *Sponsors*, *Embassadors*, and the like ; therefore let the chief of this Chapter be spent in the employments of such *fictitious men* in a *Common-wealth* ; and then turn over the leaf, and behold, there stands to the honour of *Euclid*, and the admiration of all *Philantians*, the *Book de Cive*.

Phi. What, would you have *Arts* and *Sciences* tumbled down together, like coals into a Cellar ? Would you not have men make use of their Parts, and Reason ; and for smoothness, and memory sake, put somewhat before, that should relate to, and occasion what follows ?

Tim. I am, *Sir*, a great friend to the very least pretences of connexion, where it is not phantastical, or manifestly inconvenient : but to have *Books* tailed together by far fetched contrivances ; and to swagger them off for *demonstrations*, and

E

there-

thereupon to defile all former Ages, is so very idle; that I had rather people would speak *Proverbs*, or only say, *these four textes I intend to speak of a Horse; the next two shall be concerning Mackerel, and what is to be spared, shall be concerning Caterpillars.*

Phi. And do you, *Tim*, approve of this illogical, unphilosophical, and unmathematical way of writing?

Tim. No; but I had ten times rather do so; than as the natural Philosopher; who being employed to write the *History of a Crow, Fackdaw, and Pye*, after many Months spent in dressing, ranking, stringing, and hanging them together, at last entered upon the business after this elegant and digested manner. *Being about to treat of the natural rights, and Powers of Crows, Fackdaws, and Pyes; subjects often handled by weak and heedless observers: we shall be forced so to write, as if none had been before us in this kind: all which must be performed with such prudence and consideration, as justly become so very*
great

great an affair; seeing that hereupon depend not only the knowledge of the chiefest and best of Birds; but also of all beasts in general: Nay, even of man himself, and the great Trojan horse the Common-wealth. And that we may be sure to lay a solid foundation, and neither to repent, nor recede, it will be necessary in the beginning exactly to state the true conception or Idea of a Bird, for as much as the particular conceptions of Crow, Jack-daw, and Pye are comprehended under that common one of Bird: And therefore that we may avoid all equivocation, which is the original of Errors, and that there may be no quarrelling or disputing in following Ages, we do lay down for the future Peace and Government of all Nations, that the phantasme or Conception of a Bird is a flying phantasme or conception. Having thus warily and fundamentally determined what is a Bird in general; we proceed now to the three Birds themselves, and that we may do nothing without method, the blackest and largest of

them we call a Crow; and seeing that likeness of colour begets likeness of conception, we go on to the next, whose conception is full-out as black as a Crow, but not altogether so large, and this we call a Fack-daw; and because that black strictly taken only for black, is a more simple conception than black and white together, therefore we thought fit to speak of a Pye in the last place, which partakes of the two former conceptions as to black, but differs from both as to white.

Phi. I prethee, *Tim*, what was the name of this *Philosopher*?

Tim. 'Tis no matter for his name, *Sir*. You must needs acknowledge him to be a *Philosopher* of worth; and very little inferiour to your self, both as to reason, and circumspection.

Phi. But where's the *state of war* all this while? That's the thing I long to be at, *Tim*; and to shew thee for a *Fish*.

Tim. Let me but consider a little, how that same Book *de homine* (I don't

don't mean your little *Englisb Humane Nature*) came to be filled with such a heap of *Opticks*, and then, the *Fifth* shall begin as soon as you will.

Phi. To make out that is as needless, as to shew how a *Coach* goes down *Holborn-Hill*.

Tim. I think I remember how it is, viz. a man is a Creature, that has body and mind: his mind has several faculties; and amongst the rest there be five Senses; and the most excellent of all these is Seeing; and then presently pull away with Perspective, Dioptricks, Catoptricks, Telescopes, Microscopes, and all the rest for fifty Pages together, as long as there's a Star to be seen in the Skie.

Phi. And why, is it not proper to put in *Opticks* into a Treatise de *Homine*?

Tim. Not after the manner as you have done; because we have an art by it self for that purpose. You might as well have put in fifty Pages about *Musick*, as about *Opticks*.

for man you know has as many ears, as eyes. But here's the business, *Philautus*, you take very great pains in all things to be singular. Where you should use *Mathematicks*, there you will scarce let us have any at all; and when there's not the least need, then you pour them forth as if you were bottomless. And thus many a Reader comes, suppose, to one of your *Books* that has an ordinary title; and there finding a company of strange *Mathematical Schemes*; and not understanding them, he presently cries out, *What a brave man is this Philautus? What wonders and rarities does he afford upon such a common subject? Surely he has gone the deepest that ever search'd into Nature.* I tell you, *Philautus*, he that has a mind to take advantage of this humour of yours, and to run things together by force that have no relation, he may easily thrust the fifteen *Books* of *Euclid* into the *London Dispensatory*, or *Justinian's Institutes* into a *Common Almanack*. I shall not now stand

stand to tell you after what *pills*, and under what *month* they might come in, because I am loth to hinder the *show*.

Phi. Be not too secure and presumptuous, *Tim*: for if I don't shew thee for a *fish*, I'll shew thee to be a *Beast*, and all *markind* besides.

Tim. Nay, if I have so much good company, I had much rather turn out to *grass*, than *stand in* alone, and be *melancholy*; come, *Sir*, *flourish* then, and let's begin.

Phi. You know *Tim*, that I have laid a foundation for this in my *Humane Nature*, and 'tis an easie matter now to finish the business,

Tim. Yes truly I have (as I told you before) looked over that same foundation of yours, called *Humane Nature*, and I think it much more fit for the *bottom* of *minc'd Pyes*, than of any *Policy* or government. Be pleased to go on, *Sir*, and shew some *other reasons*, why the ancient *Philosophers* did not think, as you do, that all men are naturally beasts.

You told me as I remember, somewhat else, wherein they miscarried ; besides that they went in a *wrong method*, and did not first design a *Treatise of Humane Nature*.

Phi. I did so : and it was thus : viz. They all blindly running one after another, and taking several things for granted that were perfectly false ; they laid down that for a *fundamental truth*, which is no otherwise than a *fundamental lie*.

Tim. That was a great oversight indeed ; a *fundamental truth*, and a *fundamental lie* ! I profess, *Sir*, they dwell a great way asunder. But I pray what was that *fundamental lie* ?

Phi. That man was a sociable creature.

Tim. 'Lack a day ! how easie a matter is it for old folks to dote and flaver, and for *young ones* to be deceived, and lick up the spittle ? I'd have laid three cakes to a farthing, that my *old Masters* had been in the right. But are you very certain

certain that they are not? perhaps you may have taken yours upon trust, as well as they did theirs: and if so, then courage cakes, for I don't intend to be a *Centaure*.

Phi. That's a good one indeed: as if they who had all their Philosophy from the tap-droppings of their *predescessors*, and the moral tradition of the *Barber's Chair*, were not much more subject to take things upon trust, than one, who suspecting all kind of opinions, have turn'd over the whole *History* of the world, and *Nature* her self.

Tim. And there belike you found, that *man is not a sociable creature*. I wish there were some way to compound this business: for you know, *Sir*, the world is full of trade, acquaintance, neighbours and relations: and for the most part *man* has had the crack and fame, for five or six thousand years, of being tolerably tame; and methinks it is a great pity now at last to be sent to the *Tower* amongst the *Lions*, or to be driven

driven to *Smithfield*, with a Mastiff and a great cudgel. I pray, *Sir*, what do you mean by those words, when you say that *man is not a sociable creature*.

Phi. What, canst not construe two words of Greek *ζῶον πολιτικόν* : I mean as all people mean, that *man is not born fit for society*.

Tim. He is usually born with two Legs to go about his business ; with a pair of hands to tell money ; with a couple of eyes to see if there be any Brass ; and with a tongue to discourse, when he has nothing else to do. And therefore I must be troublesome once more, and desire you to explain, what you mean by a *mans being not born fit for society*.

Phi. Thou askest questions, *Tim*, as if thou didst intend to send me to market : When I say, that a man is not born fit for society, I mean that men *naturally* do not seek society for its own sake.

Tim. I must desire of you, that
you

you would let *own sake* alone for the present; and let us first see, whether men do *naturally seek society*: and I'll promise you, not to forget to have it considered, for *whose sake*, or *upon what account* they do it. And therefore, I pray, Sir, answer me punctually whether *naturally men do seek society* or not.

Phi. To be punctual, *Tim*, and please thee, I answer they do not.

Tim. You know, *Philantus*, that men are apt to sort, to herd; they love to enquire, to confer, and discourse: and when people get into corners, and covet to be alone; we usually count such to be sick, distemper'd, melancholy or towards mad. And I suppose the question is not concerning such, but concerning *healthful* and *sober men*.

Phi. There you are quite out, *Tim*: for when I say that men *naturally* do not seek *society*, or are *not born fit for society*; I don't mean *full grown men*, such as are able to carry

carry or eat a quarter of beef, but I mean *children*: which is plain in the very *phrase* it self, *Tim*, if thou wouldst mind any thing: it being there said, *not born fit*; so that to say, a man is not *born fit* for society, is all one as to say, that a man *newly born* is not *fit for society*, or does not *seek society*.

Tim. Well, let it go so; we'll see what will become of this business, it begins to drive bravely: we are got thus far that *children* do not *desire* or *seek society*. But if so, *Philautus*, how comes it about that they *desire* or *seek after company*? I don't mean, that when the Nurses back is turn'd, they skip out of the cradle, and with a huge ashen plant run away to the next fair, *Bull Baiting*, or *football match*; but they do not care for being in the dark: they are discontented, and cry when they are left alone, and love to see now and then a *humane face*, if it does not look, as if it would
etc.

Phi

Phi. All this is only for *virtu-als*.

Tim. Some of it, I grant you, may be for *virtu-als*, But they can't eat, from one end of the Nation to the other. And one *child* oftentimes takes delight in the company of another, to whom it has never a load of corn to sell: neither does it intend to eat, or suck up that other child.

Phi. Thou art quite beside the saddle again, *Tim*: for when I say a *child* doth not seek or desire *society*: by *society* I don't mean crying for the *pap* or *sucking bottle*, or to be daunc'd by Dad, or to giggle it amongst its *Comrades*: But I mean by *society*, bonds, contracts, covenants, league, *transferring of rights*, and such like things which are proper to Cities, Communities and Societies: Dost hear me, *Tim*, I mean by *society* these sort of common-wealth affairs: which thou knowest *children* do neither understand, nor are able to mannage.
And

And now I suppose thy thick skull begins to open a little, and to be enlightened; one had as good have half a score to inform, as one heavy *Tim.*

Tim. Indeed, Sir, it must be acknowledged that you have taken great pains. But for all that, I pray, may not I make bold to say, that *children* desire society in your sence? for they *seek* it so soon as they are able, and do perceive the intentions thereof.

Phi. Thou wilt never leave this dull trick of not understanding. I must therefore condescend, and let thee know, that by *seeking* society, I mean *actual* *entring* into *society*: that is, being engaged in conveyances, bargains, publick offices, and such things as I before mentioned. This and only this is truly to be said sociable.

Tim. And is this all that you have now to say? have you nothing more to add?

Phi.

Phi. What need is there of any more?

Tim. Then do I very much pity the poor distressed creatures, that have been thus long gulled with fame and phrases.

Phi. How so?

Phi. How so, do you say; what would you have a child come out of the womb, saying over *Noverint Universi* with a pen in one hand and wax in t' other, and fall presently to signing, sealing and delivering: or before it be dressed; shriek aloud, and cry *Faggots, faggots, five for six pence?* is this the principle that you were so many years a finding out? is this the fruits of *Mathematicks, long observation, fundamental casting about, and bottoming* of things? did you go into the bowels and heart blood of Nature to bring up nothing else but this?

Phi. I preethee, *Tim*, don't make such long sentences: for thou wilt have nothing to say by and by. I tell

tell thee that this principle that I have now revealed to thee, is the most weighty *principle* that belongs to all *Humane Nature*.

Tim. 'Tis very weighty indeed : and it is great pity but that you should be entomb'd at *Westminster*, and statued up at *Gresham Colledge* for the great moral discoverer of the Age.

Phi. Why ? for all your jeering, *Tim*, I hope you do not imagine that a child can trade, and covenant, or bear any *publick office* for the good of the *Common-wealth*;

Tim. No indeed: I do not think it can : unless you would have it jump off the Nurses lap, and run away to the *Exchange*, and there ask for the *Spanish*, or *Virginia* walk ; or have a woman brought to bed of a *Fustice of peace*, or a *Mayor* with his *Mace-bearer* and *tipt staves* before him.

Phi. Very good, very good : then it seems at last, you are willing to acknowledge that I said true.

Tim.

Tim. And so did all men before you.

Phi. Nay, pardon me there, for they say quite contrary.

Tim. Which of them ever said that any man was actually born a *Constable* or *silk weaver*?

Phi. But they say he's born fit.

Tim. So do you, or else I cannot read your own *Annotations* upon the second *Article* of your first *Chapter de Civie*: wherein you say that to man, by nature, as man, as soon as he is born, solitude is an enemy. And that all men are desirous of congress and mutual correspondence, and do enter into society as soon as they understand it.

Phi. But this is not pure infant nature, but education.

Tim. I should laugh indeed to see a *Merchant* to ship away a *Baby* in blankets to be his *Factor* beyond sea: or to see a *child* of half a year old with its whistle & rattle set swaggering in *Commission* upon the bench with my *Lord*. A child I suppose may be admitted to be born apt to walk,
F speak,

speak, reason and discourse; although it be above a week before it leaps up the table, and cry *Nego minorem*. The short of your opinion is this, *Philautus*, that *Children*, fools and madmen, are not very ambitious of being of the *Privy Council*; and if they were invited thereunto, would do themselves and the *Nation* but little service. So that if *right reason* (which, *Philautus*, you so much talk of, and pretend to) does determine that the *Cradle*, *Bedlam*, and a *Gentleman's kitchen* shall be the only standard and measure of *Humane Nature*, then truly *Philautus* must be acknowledged by all for a most mighty *Philosopher*: but if otherwise, he must e'en be content to sit down with his *neighbours*. And if you remember, *Philautus*, I gave you an hint of this at first, *viz.* That if your *opinions* were thoroughly search'd into, and that all disguise of *phrase* was laid aside, they would either be found to be absolutely *false*, or else to be
 the

say that *the state of nature is a state of war*: which is a truth so great, bold, and generous, that all the *Ancients* wanted parts, wit and courage to find it out, or defend it.

Tim. I am confident that this will prove just such another *story*, as that of the *sociable creature*: and I must needs say that it was done like a *wit*, and *Hec.* besides, to find out, and hold that which every *child* may hold.

Phi. That's as good, as I heard this fortnight: Thou speakest like one that is versed in business, and the world. What, shall a *child* be able to defend that which lay hid for so many *Ages*, and took me such pains to discover?

Tim. You shall hear the *Child* hold it, and *demonstrate* it too, that's more, *viz.* thus: the *state of War* (you know) is a *state* wherein *people* have not engaged or obliged themselves to one another by any covenants, bargains, or transferring of rights. So far is true: is it not?

Phi.

Phi. Well, go on.

Tim. And you know that *children* or *infants*, which are in the true state of nature, cannot covenant, or bargain, release or transferr; and therefore you cannot but know, that that dreadful business called the *state* of *war* must needs follow.

Phi. Thou art, *Tim*, certainly, the worthiest of thy kind. This is my very proof: you make use of my very way.

Tim. I do so; because no body but a *child* would ever have made such a noise and rattle with a company of words, and to mean so little by them.

Phi. Why, what's the matter now? what is it that you would have had meant?

Tim. Alas! *Sir*, when you told me (as you do in your *Epistle Dedicatory de Cive*) That *man to man* is an arrant *Wolf*, except it be for his interest to be otherwise; That *there's no living amongst strangers but by the two daughters of War*, de-

ceit and violence; That naturally men are all *brutal, ravenous and rapacious*; I say when I heard this, I expected the whole world naturally to be all in arms and an uproar; tearing and worrying one another like mad: and to hear nothing but down with him there, hang him with his own guts; give him a pound of melted lead for a *jalip* to cool his pluck, split him down the chine, or flea him alive and roast him with a couple of *awles* in his eyes: when I, *Philautus*, heard of a *state of war*, I profess, I could think of little less than all this, and so did most people besides: and when all comes to all, *Philautus* has found out a great *moral secret*, viz. That *Whelps* can't see till they be nine days old, nor a *child* can't speak unless it has a *spoon*, nor go to *market* before it can go alone.

Phi. Is this all as I say?

Tim. 'Tis all: and every bit and scrap of all. For like a great *searcher* into *Nature*, you only observe that we are *children* before we are *men*,
and

and *children* can't speak; and where no speech there can be no bargain or engagement, or treaty for terms of *peace*: and where no bargain, &c. there must needs be the *Devil*, & *war*.

Phi. I profess, *Tim*, this confidence of thine does almost anger me, to utter some vast sense beyond thy worth.

Tim. If I thought that were the way to make you *speak wiser*, I'd carry on the design, and endeavour to improve my self for that very purpose: and I'd not only be very *confident*, but I'd be as *saucy*, as I could contrive.

Phi. Then know, *Tim*, that I have reserved a reason for such *sauciness*, as thine: and therefore I do pronounce that *children* may not only be said to be in a *state of war* meerly because they cannot enter into *Leagues*, and offer and receive *terms of peace*; but that we oft-times see that they *actually gripe* and *demand* things to which they have not the least right or title: which if denied,

they presently out of fury cry, quarrel, fight, and scratch poor *Nurse*, or *Parent* it self: now this, *Tim*, does not only demonstrate their natural dispositions to war; but that without any affront, reason or pretence of justice, they actually fall on and have no respect at all to our *meums* and *tuums*.

Tim. Thus have I seen a *spanish-leather shoe* kick'd into the fire; and perished in the involving flames: and (which would make a heart to bleed) a whole *poringer* of *sweetned milk*, with its topling white bread, rousing up and down upon the uncertain floor: and the little state of *Nature* as hard worrying the Righteous & inoffensive *Nurse*, as ever poor *Dog* was worried by *Hare*. And inquiring into the quarrel, and occasion of the war, I found, that the wicked and ravenous young *Centaure* against all Conscience and the establish'd laws of the *Realm*, had most unjustly and feloniously fate upon a whole yard of red inkle.

Phi.

Phi. And did it not affect thee, *Tim*, and make thee sigh again? and wert not thou converted thereby, and fully convinced that the *State of Nature* was a *State of war*? this methinks was a very *Providential instance*.

Tim. I was fully perswaded, *Sir*, by that and some other instances, that *children* do not know the exact difference between *freehold* and *copyhold*. And when they take a frolick to scratch and quarrel, they do not always consult the *law of Nations*; giving convenient warning, and Printing a *Proclamation of war* with a long *history* of the justice thereof. But, *Sir*, there's another thing to be taken notice of in *children* (which I wonder such an *observer* as you should miss) that intimates a settled resolution to quarrel, and seems to design absolute bat-tel: for, what you mentioned before, may possibly be by *chance*. And that is, many children are observed to come into the *world* with
all

all their *fingers* close bent over their *thumbs*; and they oft-times continue in this *fiere condition*, a long while after : & if any one goes about to order the *hand* into more *peaceful* posture and circumstances, it's presently snatched away with great fury and violence, and by a *natural* kind of *restitution*, returns to the *primitive state of fisty-cuffs*.

Phi. I profess, *Tim*, I did not think that thou hadst had so much stuff in thee. I am confident that if thou hadst not been spoiled in thy *education*, and tainted with some foppish and squeamish *Principles* : thou mightest in time have come to some tolerable degree of *moral prudence*.

Tim. Why, *Sir*, do you like what I now said ?

Phi. Like it ? Why, who does not ?

Tim. Nay, if you like that, surely (in your *opinion*) I may be *Professor* in time : for it was one of the silliest things that ever I said in my whole life.

life. I did it only, *Sir*, to pair it with your reason which you quoted just before out of your *Preface*, about *Childrens* clawing for a flower, or bit of ribband.

Phi. What then, art thou resolved not to stir? Must I go on further to convince thee? I prethee, *Tim*, tell me, how much *conviction* will serve thy turn; & I'll undertake thee by the *lump*, that I may know when I shall make thee a *man*? I am confident, I fully understand why thou stickest, and art so difficultly to be brought to my *opinion*; thou perceivest that most people are born in *Families* and *Towns*, and whilest they are *children* they are kept from doing mischief by their *Parents* and *Nurses*; and when they are grown up, they are restrained by *Law*: and were it not for this pittiful prejudice, thou wouldst believe as fully as I, that the *state of Nature* is a *meer state of war*.

Tim. I know now as well as can be where abouts you are: this is to
wheadle

*W*headle me into your *Musbroorn* state of *men* suddenly springing out of the earth, without any kind of engagement to each other.

Phi. O that I could but get thee to grant any such thing, then I should flie thee home presently.

Tim. I don't care much for *men* springing out of the earth; lest, sitting upon the ground, some fellow or other should leeringly put up his head between my legs; but, which is as well, I'll grant you a shower of pure natural men; and the rather, because *Pliny* has a little scoured the roads, with a rain of calves long ago.

Phi. And wilt thou not flinch, but be ingenuous, and suffer me to suppose freely?

Tim. Suffer you, *Sir*? Don't question that: if you please, *Sir*, I'll suppose it for you.

Phi. And won't you put in a little of *Moses's* tale, of the *World* being inhabited first by *Adam*; to whom *God* transferred the right of all things,

things, and he to his *Posterity*?

Tim. Not a word; it does not become a *Philosopher*, and an *Inquirer* into *Principles* to tell *Stories*.

Phi. Now thou speakest like a child of some hopes. I don't question now but I shall get thy heart, and soul too, before it be long. I prethee then begin; and be sure *Tim*, to be very just and exact in thy *supposition*.

Tim. Thus then; Upon the tenth of *March*——

Phi. How? not a word further: thou must begin all again: the tenth of *March*, *Tim*? that's not *natural*: but a meer *humane institution* of the *Almanack-men*: an absolute contrivance of *State*, to find out *Fairs* and *Markets*, and other *publick-places* of *transferring of rights*.

Tim. Then let it be thus; Once upon a time, the wind being full *East*——

Phi. Out again; we shall have a shower of nothing but *Fudges*, *Doctors*, and *Philosophers*: Dost not know

would have entangled us again in the old story of children not being sociable.

Phi. But how comes it about that you suppose these people to speak? Speech is so very an artificial thing, that we are forced to have *Masters* and *Mistresses* for that very purpose; and all the world perceives that children do not speak naturally

Tim. But you know, *Philautus*, that the very same man *Cadmus* that had a *Plantation* of armed men, not far from the *Isle of Pines*, is said to have had also a small nursery of *Letters*; and we may properly enough say that there is some hopes that children may speak, although they do not immediately after nine or ten Months close imprisonment, call for their boots and horse, to take fresh air. And besides you promised to talk no more of children, but substantial men; and you need not be afraid at all, that it shall rain any absurdities, so long as we do not suppose it to rain Watchmen, Bellmen, Lanterns, and Psalms:
for

for we intend only an ordinary *civil shower* of perfect men.

Phi. I am likely to do thee much good indeed ! We are inquiring what is the *pure candid condition* of nature, and thou comest in with thy *Civil shower* ; which supposes *Government, Society*, and all the *absurdities* imaginable, and begs the whole question that is in *controversie* : Is this you that promised to *suppose* so fairly ? thou shalt e'en be called *Tim* the *fair supposer*.

Tim. This 'tis to be so much for *self preservation* ! it makes people as *curious* and *fearful* of their *reputation*, as of their *limbs*. I speak, *Philantus*, only of an ordinary *shower* of men, and you snort and boggle, as if I had laid a *thousand fox-traps*, and *barrels* of *gun-powder* in the road ; you may put out the word *Civil*, if you please, I intended no advantage by it.

Phi. Well then, If you'll leave out your tricks, and keep to your *pure, plain, ordinary men*, I do not at all
G
question

question, but the *battle* will go out my side.

Tim. What are you resolved then that they must needs have a *crush* at *boxes* before they set on the *old hen* and *bacon*? Must they needs upon first sight set up their *tails*, and *bristles*, and fall a snarling, and swearing, and tearing one anothers throats out?

Phi. You do not hear me say so: but you must be forced to grant me, that they are as yet in a most absolute *state of war*.

Tim. Why so?

Phi. Because they have not as yet entered into any *League*, nor concluded any *Treaty*, nor so much as made any *overtures* for *Alliance*.

Tim. That's right: unless they happened (as they came tumbling down) to call in at old *Fones* of *upper Enfield*, two miles beyond *Caucasus*, and there *crack'd* a pot, and *shak'd* hands.

Phi. But if they did so, they did not come down *in puris naturalibus*.

Tim.

Tim. And is this all the reason you have that these men are in a *state of war*, viz. because they have not as yet *discoursed*, *made overtures*, *covenanted*?

Phi. Yes truly ; and it is a most *able* one upon my *reputation*.

Tim. Now could I be tempted to go home, and spend a little time in *laughing*, and not to talk one word more : for this proves just such another *discovery* as we had before : For after much *wrangling* and *dispute*, we found out (I remember) at last, that a *sucking Child* was not fit to command an *Army*, or to make a *Speech* at the head of it, and now we have found out that these same *dropt men* can't enter into a *league*, till they have spoken one with another, neither can they *speak* till they open their *mouths* ; and therefore they are in a most dismal *state of war* ; because when they do meet, it is possible for them to *fight*, having not sworn any thing at all to the contrary. What, *Philantus*, would you

G 2

have

have *Roger* speak to the next tree to run away in all haste, and out of pure natural kindness, and sweet sincere humanity invite *Dick* and the rest of the *Pineyards* to a *Wesphalia* Ham and Pigeons ? Whereas *Roger* never saw any of them as yet, nor knows any thing of their being come to *Pines* : Or would you have *Dick* to testify his inward disposition to pure society itself, grasp a whole armful of air, and fall to treating and covenanting and at last enter into a close league therewith ? The summe of all, *Phylaptus*, amounts only to this ; that there are four honest *Rogues* come to *Town*, from the four several quarters of the world, and falling either upon several places of the *Island*, or being a great mist, or coming before day light, they have not as yet seen one another, and having not seen one another, they have not as yet discoursed, treated or compounded ; and therefore they are actually in a state of war, i. e. they having not spoken at all, it is impossible that they should have

Have spoken to each other. Now if you take delight in the *phrase*, you may if you please call this a *state of war*, a *state of Devils*, or what *state* you will; but for my part, I think there's nothing in it, only a *small trick of words*. There's the *huge King of China*, and another *great man* that dwells t'other way: I never made any *overtures*, *treaty* or *composition* with them; and yet for all that I don't find any *grumbings* or *cursings* of *humane nature* within me, or any *prickings*, and *pushings* forth toward any war. Indeed I have found my self sometimes at some small variance with the *Tark*; but that is, because his *Rogues* use to droll a little too severely upon my *Merchant men*. Neither, *Philantus*, would I have you think (supposing it were worth the while to insist upon a *phrase*) that you have justified this kind of supposing *state of nature* to be a *state of War*, by saying as you somewhere do, that *the state of war is not only actual fighting*, but it is

the whole time that the *variance* of quarrel last. For I grant that war consists not in the *number* or *length* of *battels*, but in a *readiness* and *resolution* to contend. But withal we may easily conceive much more reason to call the *intervals* between *battle* and *battle*, *war*; or the whole time from *Proclamation* thereof to the *concluding* of *peace*; than to call that a *state of war*, which has no pretence for any such *name* from any *quarrel* that ever was yet, but from one that *unreasonably* may be. I say, I think there ought to be some *difference* made between these two *states*; and you your self, *Philantus*, must not be too backward to acknowledge it; because of your very own *definition* of war, *cap. 1. Art. 12.* where you say, that war is that *same time* in which the *Will* of *contesting* by force, is fully declared by words or deeds. Now if Roger had challenged Dick to play with him to morrow, three first hits for the *Kingdom*; or that Dick had come be-

hind

hind Roger, and struck up his heels, here had been *Declaration* enough to signify and justify war : But to say that they are at war without either words or deeds (only because they have not bargained) is not agreeable to what you say your self.

Phi. You have talked, and talked I know not what, *Tim.* But for all that, will you venture to say that these four strangers are actually a body politic?

Tim. I'll say no such thing at all : But I say that this same state of war which you make such a clatter with, is only a war of meer words : and therefore to lay aside this same blind mans buff, and decide the controversy ; let us see a little what these same Pineyards will do when they first meet. And so, if you please, Sir, about Sun-rising wee'll give them a view, unmuzzel, and let them off the ship. And now hola Roger ! over with him there Dick ; collar him close Towser ; gripe him under the small ribs, and pluck out his spleen

Tumbler. *O bravely recovered! Now hold it out for the credit of the state of nature, and the family of the Dicks. Now fall upon his chest, and strike his heart out of his mouth, and dash that Rogues' eye out of the Island.*

Phi. I prethee, *Tim*, what art thou doing of? What an uproar and noise thou makest! Thou didst talk just now of four honest *Rogues* that were come to *Town*, and thou hast sent for four *Furies*, I think.

Tim. I did it only, *Sir*, to give you a small sample of the state of nature. They must have a brush I suppose, *Sir*, before they go to breakfast.

Phi. I pray, *Tim*, do so much as part them; and let's go on softly and soberly, and then see that will follow.

Tim. I can exactly tell you, *Sir*, what will follow, *viz.* If humane nature, upon first view, pricks up its ears, and sets up its skur, and falls presently to tearing, slicing and
flashing;

flashing; then the *battle* goes on your side: but if reason and *humane nature* directs these people to treat, and live peaceable together, then I count the day is mine.

Phi. Nay, *Tim*, the field is not so easily gained: You think of your *trphies* a little too soon.

Tim. However methinks at present I am a little apt to value my hopes: For here's nothing of *pre-judice*, *education*, *custom*, *Father* or *Mother*, *League*, or *Covenant*; but only pure terse *humane nature*; newly drawn out of the *clouds*.

Phi. Let me consider a little: You say if they fall to *quarrelling* and *fighting*, when ever they first meet, then and not else it is to be judged that *humane nature* inclines to war; or that the *state of nature* is a *state of war*. Now I thought thou didst go on too quick: For let me tell thee, *Tim*, that that is as much false, as I am older than thou art. For *actual fighting* and destroying is not that alone which is to be termed
war:

war, For whether these *Pineparks* fight or not, so long as they have not treated and bargained, they cannot properly be said to be *feasible*.

Tim. This we have had over so often, that I am quite tired, *viz.* they cannot properly be said actually to have made *Covenants, Leagues, and Bonds*, till they have *actually* made *Covenants, Leagues, and Bonds*. Do but resolve to hold to that, and you may easily defend your self against all the *forces* in the world, by *sea* or by *land*.

Ph. But for all you are so brisk, *Tim*: How do you certainly know that they will not fall to breaking of *heads* and *legs*? Did you stand behind a tree and hear the *parley*? Or had you word sent you by the *Pine-an* packer boat?

Tim. I need not go so far for my *Intelligence, Philautus*. I had it nearer home: For (to save *Fournays* and charges of *Forreign Letters*) I alwaies love to keep a little *right reason*.

for in the house ; with which your *Book of Politicks* is so crawlingly full ; and from which alone (not from general agreement of the most wise men and learned Nations, or the common consent of mankind which you there despise) you lay down for the first and fundamental law of Nature , that peace is to be sought, where it may be found. Now in this same little land of Pines, we do suppose there grows abundance of Peace, if the late come guests will but seek for't: because being never inhabited, there was never so much as a cut finger dropt upon't.

Phi. Now I have catch'd thee bravely, *Tim.* Now I do not question but to make abundance of money of thee. I do say indeed, that right reason tells us, that the first and fundamental law of Nature is to seek peace where it may be had ; and that the first special law of Nature derived from that fundamental one is this, that the right of all men to all things ought not to be retained, but that some certain

certain rights ought to be transferred or relinquish'd. But you must consider, *Tim*, that I establish these laws upon quite different grounds from those which are generally given by old *Moralists*. For they flatter you; and feed you with a fiddle-faddle of mens seeking society, for its own sake; and dividing or compounding the common right by natural equity and justice. Whereas it is plainly to me and all right Reasoners, that men merely lie upon the lurch for society, and seek it only for pleasure or profit: (or in own word, out of mutual fear:) and they are willing to share or divide the common right, not because there is any inward reason they should do so, but because it is much safer than to be engaged in *War* perpetually. Take this along with thee, *Tim*, there's Doctrine enough for this fortnight.

Tim. There's a little too much for once, *Sir*; and therefore I must desire you to cast it into two parts. You say in the first place that we have

have held for *many ages* that men seek *society* for its *own sake*. I pray why may we not hold it one *summer* more?

Phi. Why? If by *Nature* one *man* should love another, that is as *man*, every man would equally love every *man*, as being equally *man*; and not pick here and there, according as *profit*, *honour*, or other things do direct him.

Tim. Now, upon my Conscience, *Philautus*, you mean by a *man* only a thing standing right up (like a *Heron*) with a *head* and a few *eyes* thereunto belonging. For if he chance to speak or listen, to buy or sell, give or receive; if he be peaceful, faithful, modest, affable, temperate, prudent, ingenious, or be of any worth or use imaginable; then we seek after such, and sort with such, not for *society*, but out of *mutual fear*: So that to enter into *society* for its *own simple single sake*, were only to enter into it for the *sake* of a good word, that must not signify any thing. For if
it

it does, it must not be called *society*, but *plot*, *profit*, *design*, or the like.

Phi. And dost thou think, *Tim*, that I will not believe my own eyes and ears, before this nothing that thou sayest? Is there any better way to understand by what advice and upon what account people meet, and enter into *society*, than by observing what they do when they are met? For suppose, *Tim*, they meet for *traffic*, is it not plain that every man minds his business, and endeavours to dispatch what he design'd? If to discharge some office, is it not to carry on a kind of a *market friendship*, which has more of jealousy than true love? And lastly, if (for *diversion* and *recreation* of mind) to discourse; is not here visibly at the bottom either *advantage* or *vain glory*?

Tim. This must needs be right: and I wonder how I came to mistrust it. For suppose I go to *market* to buy *corn* and *meat* for my family

mily : and when I come there, I only take a good view of the *butcher*, the length and colour of his eyebrows ; and also an exact account of the stature and complexion of the *man* that stood at the sacks mouth ; and *affect* them both most dearly, and return home most vehemently in love ; and next day bid my *servant* set on the pot and fill it full of *eyebrows*, *stature*, *complexion*, *friendship* and *society*, and let them be very well boyl'd : I am afraid, for all my *true love*, some of the *family* may chance to be hungry before next *market day*. And so in like manner if upon the road my *horse* casts a shoe, and thereupon I call in upon the next *Smith* : I may pretend indeed that I came only to tender him a *social* visit, to look upon his *fair countenance*, to *kiss* him, and to be *sweet* upon his *humanity* : but, for all that, it is five to one before we part, if I don't so *plot* and *fetch* things *about*, as to treat concerning *Iron*, and so by degrees cunningly draw

draw him in to set me a *shoe*.

Phi. But why so many instances ?

Tim. Because you have two whole pages upon the same occasion : and besides I have a mind to convince my self thoroughly that people do not enter into *society* purely for its *own sake*. And therefore I cannot but think again, If I should call a *Coach*, and when I have done so, speak to *bay* and *brown* to set me down at *Charing-Cross*: for, as for their *Master*, he should ride along with me in the *coach*, because I did intend to *love* him, and *hugg* him a whole shillings worth. I believe the *Coachman* may go to bed supperless for all this, and that I might have been sooner at my journeys end, if I had gone on foot. Or lastly suppose I should be lost upon the road at midnight, and call a man out of his *bed* only to ask him whether he be in *health*, how he *slept*, and how all his *family* does : and not say one word concerning my being ignorant of

of the *way*; (for there's design,) this would be *pure love* indeed, and a most unexceptionable argument of *tending to society*. And therefore, as you well observe, people may prate and talk of entering into *society* for its *own sake*, and of going to *market* out of meer good will, but when you dive into the business, it is very great odds, if there be not some *timber* to sell, some *corn* to buy, a *shoe* to set, a *question* to ask, of some such *politick* and *inveigling* *trick*.

Phi. I am very glad, *Tim*, to hear thee give such apt instances: it is a sign that thou beginneth to understand my *Doctrine*, and to be satisfied therewith.

Phi. O, *Sir*, I am so wonderfully *satisfied*, that I am even ready to split again with *satisfaction*. For now I plainly perceive what it is which *justly* and *morally* ought to be called *seeking society for it self*; to wit, if the *Inhabitants* of every *Town*, once or twice in a *week*, instead of

H

going

going to *Church*, or *Market*, without either *Bell* or *Trumpet*, would naturally meet together, and like a company of *Turkies* get side-long upon a pole, and sometimes plume and gently chase one another, and now and then put about a true love jogg to the whole company: or like a brood of ducklings for mutual consolation sake get close into a corner with head under wing, and make not the least noise, for fear of waking *Original sin*, and the quarrelsome state of *Nature*; This possibly might pass for *unfeigned friendship*, and *society without design*. But if men do either give or receive, counsel or take advice, discourse or jest, if they speak but the least word, then presently a reason is to be tickled up, that this was not *society*, but *plot* and *design*. Nay, If a man does but look earnestly upon another, and ask, *what's a clock*, it spoils the whole *integrity* and *sincerity* of the business, and can be nothing less than a very *fetch* and *stratagem*,
if

if it be at all considered of by one that knows the world.

Phi. I perceive, *Tim*, that thou hast profited but very little, by the late instances I gave thee, of *peoples* entring into *society* meerly upon design. How ever surely thou canst not deny that there's great *safety* and *convenience* in seeking of *peace*: and many a mischief there would be if it should be neglected. And therefore, why ought not I, foreseeing those mischiefs, be said to endeavour to avoid them only out of *fear*, and thereupon choose *society* as the *safest condition*?

Tim. I'll give you free leave, *Philantus*, to say that *peace* is better than *war*, in *English*, *Latin*, or any other *Language*, upon that very account your self mention; but I would not have you say that that's the only or chief reason. For there's great difference, *Philantus*, in saying that I do this or that, meerly and only because I am *afraid* of a *bloody nose*; or *broken shins*: and

in saying that I do it for a better reason ; and that a *leg* or an *arm* may chance to go off, if I neglect to do it.

Phi. Upon better reason., dost thou say? what, can a man spend his time better than to *suspect*, *take heed*, be *watchful* and *afraid*? and dost thou think that thou canst ever find out any other reason to make the *four men of Pines* compound, besides *fear*?

Tim. Yes, I have one worth ten of that, (which I shall give you by and by:) and moreover not only shew you that in all *justice* and *equity* they ought to compound, but also what terms they ought to offer towards an *accommodation*.

Phi. I prethee, *Tim*, which will certainly beat, the *French* or *Dutch*? which sinks the first *ship*, and where will the *wind* be upon the *fifteenth of May*? poor creature! that thou should thus cut out work for thy own disparagement, and engage before-hand to be silly! and yet because it shall never be
said

said, that *Tim* wanted means of growing wiser, I care not much. If I fling away one *demonstration* more upon thee, to prevent if possibly, this great plot thou hast laid to discredit thy self; whereby it will experimentally appear, that men at first were not only in a *state of war*; & did as it were lay down their weapons, and combine out of *meer fear*: but that the *state of war* really is not yet ended, nor ever will be. For that every man is still to this very day afraid of every man; and (now observe me *Tim*,) that this is a *natural taint* and *infection* that runs through the whole *humane blood*: and is so deeply seated therein, that it will never be utterly wash'd out till *Dooms-day*.

Tim. Always provided, that you had excepted your servant *Timothy* from being afraid of every body. For as fierce as you look, *Sir*, he is not in the least afraid of you.

Phi. What? I hope (whilst I am endeavouring to cure thee of thy errors)

errors) thou dost not intend to *buff* quarrel and challenge me. I don't much like the very *phrases* that belong to fighting.

Tim. I intended no affront at *all* to you, *Sir*, for there's abundance more that I am not afraid of.

Phi. Then upon my word, it is for want of judgement and *common* observation. I confess now and then, *Tim*, I have met some rash *inconsiderate youngsters* (like thy self) who would try to be of thy *opinion*, and pertly to *contradict* me would *gain-say* themselves. And to such I use to say thus. "What mean you *Gentlemen* to approve of that in your discourses, which your actions perfectly disavow? Do you not see all *countries*, though they be at peace with their neighbours, yet guarding their frontiers with armed men, their *Towns* with walls and ports, and keeping constant watches? do you not see even in *well governed States*, where there are *Laws* and *punishments* appointed

„ted for *offenders*, yet particular
 „men travel not without their *sword*
 „by their sides for their defences,
 „neither sleep they without shut-
 „ting not only their doors against
 „their *fellow subjects*, but also their
 „Trunks and Coffers against do-
 „*mesticks*? Can men give a clearer
 „testimony of the *fear* and *distrust*
 „they have each of other, and all
 „of all; and that the first stop that
 „was put to the *state of war*, was
 „upon the accompt of *fear*, and
 „that it is not yet quite ended?
 „and therefore are you not asham'd
 „to *fight* against your selves, that you
 „may quarrel me? Thus I use to
school over such small *objectors*,
 and little *observers* of *humane af-*
fairs.

Tim. And I pray, *Sir*, how did
 they use to take such a *demonstration*?
 and what did they use to say again?

Phi. E'en as much as thou art a-
 ble to say now. What dost think
 all people in the world are as
 malepert as thy self, and talk a-

gain, when there is nothing to be said?

Tim. However, *Philantus*, If I had been there, rather than my tongue should have caught cold, I'd have said over the *Alphabet*, or somewhat or other; if it had been only this. *viz.* We see indeed Castles, Walls, Draw-bridges, Guards, Guns, Swords, Doors, Locks, and the like. But surely it is not absolutely necessary to say that all this care is taken and these defences made, because *Humane Nature* at first was, and in general still is a *Whore*, a *Bitch*, a *Drab*, a *Cut-purse*, &c. But because there be *Dogs*, *Foxes*, *Hogs*, *Children*, *Fools*, *Madmen*, *Drunkards*, *Thieves*, *Pyrats* and *Philantians*. And upon that accompt (considering the wickedness of the world) it is a most dangerous and frightful thing to leave the *Dairy-door* open; for who knows, but on a suddain the Sow, having some small scruples about *meum* and *tuum*, may rush in with her train of
little

little thoughts, and *invading* the *Milk-bowls* should rejoyce in the confusion? And in like manner I am almost thoroughly convinced, that if I have a *Diamond* of considerable value, it is not the safest way to fling it into the *shoe-hote*, or to lay it in the *window* amongst the *Bay-leaves*: because perhaps the *waggish Rats*, to make me spend candle, may carry it away, and hide it up in the *cock-loft*; or a *child* may have a mind to try whether it will sink or swim, or may swallow it instead of a new fashioned Sugar-plumb; or lastly, because I may chance to have a *servant*, who being not *well dried* of the *state of nature*, may make use of the *members of his body* to remove it from the place where I laid it. And I must needs tell you, *Philautus*, if a *friend* or so should intend me a visit, who, I was sure, did really believe no good or evil before the *Statutes* of the *Kingdom*, I should count my self in all prudence oblig'd, to set a very strong lock up-
on

on my *mustard pot*. But to go on, *Philantus*, you observe besides from Constables and Watches, that *man* is a most *dreadful creature*: but before you be very sure of that conclusion, I would have you call to mind, that there be such things in the world as *madmen*, who may get from their fetters, and fall to *firing of houses*: and there be such things as *Quakers* and *fifth Monarchy-men*, whose religious frenzy may disturb the peace: and there be also such things which in the morning were true *lawful men*, who by night with *intemperance* have lost that *privilege*: and these for a time may be as troublesome in the streets, as a *wild boar* or *Ox*: and lastly there may be here and there some besides, call'd *Pilferers*, and *Thieves*, who count it a piece of dull pedantry to live by any *set form* and *profession*, or to be guided by any *reason*, or to stand to any *Laws*: and for you to conclude from hence, that *Humane Nature* in general is a *shirking, rooking*

rooking, *pilfering*, *padding nature*, is as extravagant, as to say that the chief of *mankind* are perfectly distracted, and that the true state of *nature* is a state of *perpetual drunkenness*. And what if most *Nations* have Guards, and Castles, and be upon defence? You must not infer that all men are *Rogues*, because *Alexander* had a mind to try an experiment, and to see how much mischief he could do in his whole life-time: or because the *Cæsars* spoiled many *Kingdoms*, and brought them into slavery, for the excellent jest of *pure Latin*, and *Roman liberty*: or because the *Turk* gave two pence for a *Pigeon* to tell him from above that *all the earth* was *his*. You know, *Philautus*, our own *Nation* never wanted *Horses*, *Ships*, *Men*, and *valour* to have trampled down many of its *Neighbours*: but such have been the *equity* and *generosity* of our *Kings* as (unless highly provoked) to stay at home.

Phi.

Phi. You never found that I asserted that all the *people* in the *world* are shirks and raskals : But I may confidently assert that there be *some* ; and seeing that we do not *know* them , and cannot *distinguish* them from the good, *there's a necessity* (as I tell you in my *Epistle*) of *suspecting, heeding, anticipating, subjugating and self-defending*.

Tim. I pray do so much as understand me , *Philautus* ; I am not against your putting all those *words* and forty more into practice. Ride with eight *suspecting pistols*, and half a dozen *heeding swords* : Let a file of *anticipating Musquetteers* walk constantly before you, and as many *subjugating ones* behind ; plant a *defending blunderbuss* upon the top of your stairs ; put on a *head-piece* instead of a *quilted cap* , and sleep in perfect armour : or if this be not sufficient, beg leave of his *Majesty* that you may have a *bed* set up in the *Exchequer* , or surrender your self every *night* to the *Lieutenant* of the

the *Tower*, and let him be extraordinarily obliged, that you awake in *safety* next morning. In short, take as much care of your self, as you think most just, (for you know your worth best ;) but from your own *distrust* and *fear*, I do earnestly desire that you would not determine any thing concerning the general *disposition* and *temper* of *humane nature* ; and that if a *mouse* comes to lick the save-all ; you would not alarm the whole *Christian world*, and cry out that the *Turk* is landed. This I say is all that I desire of you ; for when you tell us that there be *Thieves*, and that we don't know them, and if we did, we do not know what day we may meet them, this was very well and very fully understood by every *Carrier* and *Drover* many years before you writ your *Politicks* : And now since you have such an excellent gift of making things plain, be pleased to exercise a little upon *another reason*, why men that are in the *state of nature* do
choose

choose to enter into *society*. For, as for people compounding out of *fear*, or not seeking *society* for its *own sake*, I now fully understand. As I remember you seemed to say further, that *society* was a thing meerly by chance, because that no man in the *state of nature* could have any *right* or *pretence* to any part of this *world*.

Phi. I scorn to be one of those that seem only to say things: if there be any doubt, I say nothing; if there be none, then I *speak*, *declare* and *publish*. And therefore I do now make it known, that no man whilst he is in the *state of nature* has *right* or *title* to so much as one foot of *Land* or *spire of grass*. And now my mouth is open, I do declare further, that whereas a company of *Metaphysical Term-drivers* do love to talk of *intrinsical* and *essential right* and *wrong*, *good* and *evil*, and the like; they are every one utterly besotted, there being no such thing at all, but what the *Magistrate* pleases so to appoint.

Tim.

Tim. As for the latter part of your declaration, I shall not meddle with it as yet ; but of the former I am obliged to take present notice : Wherein you say , that by *nature* no man has any *right* to any *part* of this *world* ; which if true, then our *four natural Gallants* have perfectly lost their Journey, and must forthwith entreat the *Sun*, to draw them back again ; there being no living here , unless they might take and enjoy what they find.

Phi. I prethee , *Tim*, what *figure* is this *objection* in ? Thou talkest just as if thou camest reeking hot from *Barbara*——I must therefore teach thee that these *people* that came lately down, are very welcome, and may live very happily ; if they endeavour , and *agree* so to live : But till they have *agreed* and *bargained*, not any one of them can possibly claim any peculiar right or interest in the very least spot of the whole *Island*.

Tim. Your *instructions* , Sir , I
thank

thank you begin now to enter; because *Fonas Moor* is not as yet come to divide, and set out the ground; and to call this piece *starve-crow*, and t'other *long acre*; and because the *white posts* or *blew balls* are not as yet up at *Roger's door*; and that *Dick* has not determined what *livery* to give, and what *coat of arms* to set upon his *sheeps* backs; and because there are no hedges, ditches, or walls to keep asunder the *Inhabitants* cattle: Therefore say you, none of these have any reason to demand the least right to any part of the whole *Island*. You know, *Sir*, a man may have a *right* to a *fourth*, *eighth*, or any other part of a *ship*, though he be not able to say, this rope is *mine*; and t'other is my *neighbours*: And a hundred several men may have a *common*, and yet certain right to a piece of ground, and yet never a one of them can set forth that his share lies just at the *gate*, and another man's next the *water side*.

Phi.

Phi. This is said so like one not capable of improvement, that I am ashamed to be seen in thy company: For when thou talkest of *common rights*, I am confident thou meanest such grounds as are called *Commons* (where the *Town* herd and *Town* geese go) which are held by as much *bargain*, and *Covenant* as thou holdest thy hat or coat by.

Tim. To be just, and honest, *Philautus*, I did mean so, I profess: And I said it on purpose to see how angry you would be at one of your own sort of *tricks*, when put upon you by another.

Phi. I do abominate all such *tricks*, and those that devised them. If you'll *hear sence*, then *attend*: When I say that no man by nature can have any *estate* or *right*; I don't only understand thereby, that *Roger* is not as yet fixed in the *East*, nor the rest in their particular *quarters*; but till they have *bargained*, they can make no *claim* to any part or *proportion* whatever, either in *equity*,
right?

right, law or justice. Surely thou canst not be so ignorant, but one of those words will fall to thy share to understand.

Tim. I thank you, *Sir*, that you were so generous, as to give me such choice: For now I understand you as fully, as if you had blown up your meaning into my head with a *quill*. For as much as *Roger* forgot to bring his black box of *Evidences*, and *transferr'd rights* along with him; and thereupon has not been able as yet to obtain a *Decree* in *Chancery*, or a *Verdict* at *Common law* for his share; therefore *Roger* has none, nor in *reason* is likely to have any. What, would you have had him to have tied up twelve *Judges* in a corner of his *handkerchief*, and brought down *Westminster Hall* in his *trouzes*?

Phi. I shall not now be so idle as to say what I'd have him to have done: But I'll tell thee, *Tim*, what I would have such a *child* as thou art to do, (unless thou art very eager of continuing a *fool*) namely;
ask

ask thy self, or that same thing within thee, which *silly* people have got a custom of calling *Conscience*, whether thou now hast, or ever hadst any thing in thy whole life, or right to any thing but by *Covenant*, *contract* and *law*.

Tim. I shall do it, *Sir*, immediately. Here, where art thou (as they call thee) *Conscience*? Come forth and let *Tim* (according to *Philautus's* advice) ask thee a question. How camest thou by those *shoes*? By what *means* and upon what *design* didst thou acquire a *right* and *propriety* in them, and *dominion* over them? Did thy feet *bud*, and *bring forth shoes*? Don't *cogg* now and *shuffle*, but *speak plain*, for very much depends hereupon. *Consc.* Truly, *Tim*, having looked a little into the *World*, and *Ancient Writers*, and observing that some *stones* were very *hard*, some very *sharp*, and others very *dirty*, for fear I should *bruise*, *cut* or *offend* the *lower part* of the *man* called the *feet*; I thought fit

to treat with a *Shoemaker*; and after some *parly* and *overtures* we come at last to *close covenant*: And, as I was saying before, for fear of catching cold I took the *shoes*, and for fear he should never see me again, he took my money.

Phi. And thus thou wouldst find it, *Tim*, if thou wouldst examine thy self from *top* to *toe*. *Viz.* That every thing thou hast, or ever hadst, is all upon some immediate or foregoing *compact*: Neither is there any natural way of distinguishing between *meum* and *tuum*, but only by such means as I have laid down.

Tim. Truly, *Phitautus*, I am very nigh of your opinion: *Viz.* That it would be a very hard matter for the most cunning and experienced *Midwife* to distinguish exactly between a *child* that is born *Lord of a Manour*, and a *Tenant*. Unless such as the first were born with the *Court-rolls* in their *mouth*, or had all *stars* in their *forehead*; and the latter had ill *shorn manes* and *cropt ears*. You have

have been several times, *Philautus*, angry, since we began to discourse; it is time, I think, for me to be so now.

Phi. With whom?

Tim. E'en with your own *Political self*, as old as you are: For you go and appoint a company of people to come, I know not whence; and to bring with them nothing but their *pure personalities*; and to arrive at a place, where's not the least *Custom, Law, or Statute*: And then in your discourse you fetch all your *Arguments* from want of such *Customs, Laws and Statutes*. That is, I'll suppose an *Island* where there's not so much as one *dogg*: And then I'll determine, that *jus* shall signify nothing in the world but a *dogg*; and then I will conclude against all *man-kind*, that if *Roger* comes thither, he shall not have a bit of right: *i. e.* he will find never a *dogg*. If you suppose, *Philautus*, suppose one thing with another, *viz.* that which is possible: As for your *state of nature*

I 3 (though

(though it be sufficiently extravagant) yet I was resolved to keep you company ; and to be either for *mushrooms* , or *bubbles* , or *bladders* , or *teeth* , or *cherry-stones* , or any thing that could be devised. But when you determine with your self that there shall be no *Acts of Parliament* , and yet all the while reason so, as if there were such, I must confess that I must then leave you.

Phi. Now I have no mind at all to part with thee : but to put my self into such an odd kind of displeasure, as to suffer thee to talk on without pity ; only to see how far thou wouldest abuse thy self, if thou hadst but thy full swing. And therefore I do say again, that where there is no *Law* , there can be no *right*. Now, it is five to one , if thou dost not prate presently : do so , thy whole gut full. Perhaps this may bring thee into some moderation , and better respect of those that are aged.

Tim. Truly under favour , Sir ,
I

I am thinking thus——

Phi. Nay, for thinking; think till thy heart strings crack: but that won't satisfy thee, for thou must prate I know.

Tim. Yes, *Sir*: Suppose a man pays down five thousand pounds for an *Estate*; and accordingly receives *writings* before sufficient *witnesses*: And it happens that the following night his *writings* are all burnt and his *witnesses* all die. What *Law* now has he for his money, ? His *conveyances* are gone towards the Moon, and his *witnesses* t'other way.

Phi. Thou dost not understand, that he of whom the *Estate* was purchased, may be brought upon his oath: There's *law*, *Tim*, that thou didst not think of.

Tim. But I'll have that *man* the same night to die also; and his *Heir* shall be five hundred miles off, when the bargain was made. This is much easier to suppose, *Philautus*, than to make *men* out of *bladders*. Now here's no *Law* in the case, for the

Purchaser ; but he has much *right* and *reason* on his side.

Phi. This 'tis to talk of *Law* and not understand it : I say there's no reason at all that he should ever have, or enjoy the least part of the *Estate*. For if this were allowed, whenever a man wanted a good *house*, and *gardens*, it were but saying that his *witnesses* are dead, and his *writings* lost ; and he might e'en pick his seat wherever he pleased.

Tim. I grant you, it is not *reasonable*, i. e. it is not *convenient* that there should be room made for such pretences ; But the man notwithstanding hath never the less *right* to the *Estate* : which consisted in the *bargain* and true performance of *Covenants* ; not in the *Parchments*, wax and witnesses, which are requisite only by reason of death, mistakes, forgetfulness, ambiguity of words, knavery, and the like.

Phi. And art thou now so very silly as to dream that any of this is against me?

me? For thou hast given an instance of *right* in a *Common-wealth*; where there's *bargaining* and *Law*: And our business lies all this while about the *state* of *Nature*, where there's neither one nor t'other. But indeed how can any thing less impertinent be possibly expected from such who having only gone through a course of the *Pradicaments* —

Tim. And run over your race of the *Passions*: I pray don't forget that.

Phi. Who, I say, having saved together a few *Academical shreds*, and pedantically starched up a few distinctions and trifles got from the *Schools*, shall prate and swagger, as if they were very well acquainted with both the *Poles*, and every thing that lies between them.

Tim. And as if they could *square the Circle*, as well as your self: Let that come in I beseech you. It was most *pedantically* done of the *University Doctor*; that when you had so painfully *squared* it for the general good

good of *mankind*, he should spightfully go and *unsquare* it again. But hold, *Sir*, we forget our selves: For we are in a *state of nature* or *war*, and we fall to complementing, as if the peace were concluded: And therefore I shall return to my instance concerning *Right* and *Law*. Which, now I tell you, *Philautus*, I gave not, intending therein any great store of *proof*, (much less any *demonstration*, as you use to do) but I did it only to supple and soften you into a little less difficulty of distinguishing between that which is *right* and *reasonable*, and that which is according to the *Laws* of the *Realm*.

Phi. What, dost talk of suppling of me, *Tim*? I prethee go home and put thy head into a *pipkin*, and there stew it, till thou gettest more wit. What, dost think, because I look upon my *body* as a good *considerable* thing, that therefore I am so great a *Coward* as to submit to *nonsense*, and comply with *impossibilities*; and to be mistaken only because it is the
general

general fashion? I shall not do so, indeed *Tim*: supple and soften as long as you will. And therefore to ruine all your hopes at once, I do say that those *four men* that we have supposed in the *state* of *Nature*, have not the least *right* to any part of the Island; not only because their share or portion is not as yet bounded and marked out; or because they cannot require any part by *Humane Law*; but besides, because *Nature* has given to every one of them an absolute, compleat, total right to every thing that's there to be found.

Tim. What has *Nature* given to *Dick*; suppose, a right to the whole *Kingdom*: with all the profits, priviledges, perquisites, and appurtenances?

Phi. I prethee, *Tim*, climb up some high Steeple or Tower, and wonder there. I have other business to do than to stay only to see thee stare at *sunshine truths* and *demonstrations*. What I have said, I have weighed, which young toys,
as

-as thou art, never do.

Tim. Then truly *Dick* has reason to speak very laudably of *Nature*; for he's in a very fine thriving condition. I'll have the *Rogue* add a pair of horses more to his *coach*, and to keep two *foot-boys*, one for *sack* and another for *claret*; in *Liveries* answerable to the colour of their duties. I am resolved he shall never sit but in a *box*, drink nothing but *flaskes*, eat nothing that has an *English* name, and wipe his mouth only with *Indian Almanacks*. But how shall poor *Roger* make shift to live? He must e'en try to earn his penny with lighting home *Norfolk Attour-eyes Clerks*.

Phi. Thou art so infinitely incapable, *Tim*, that one had as good pick up old rags for paper, as labour to make thee understand. For if thou hadst any brains thou mightest know, that *Nature* has given to *Roger* all, notwithstanding *Dick's* grant.

Tim. Say you so? Then rise up
Roger,

Roger, and tumble down *Dick*.

Phi. I prethee, *Tim*, away presently, and according as I gave order, set on thy head; for it will never make shift to do, as it now lies. Who, except *Tim*, but would easily have apprehended, how that *Roger* might have a *right* to it all, notwithstanding *Dick* to all of it had a *right*?

Tim. Oh the wonderful works of a black pudden with anchovie-sauce! This 'ris to have joyned *Logick* with *Mathematicks*! For take one for eunning, and t'other for soundness, and betwixt them both, they'l make up such a *title*, as would have puzzled old *Prin* himself to have found out a pattern of it. But what becomes of *Tumbler* and *Towser* all this while? The world certainly is very low with them: For if *Dick* has got All, and *Roger* has got the same All, over, besides, and notwithstanding; the *Devil* is of it, if between them both they don't keep out t'other two.

Phi. I am quite tired with calling thee

thee fool, though I perceive the occasion increases very much. I don't say that *Dick* and *Roger* have got it all; but I say they have got a *right* to get it all, and so have the rest.

Tim. And may *Dick* or any other of them, in *right* and reason, get it all if they can?

Phi. I prethee step to the gate, and ask the *Porter* that. Must I spend my self to tell thee again, that we are in the *state* of *Nature*; in which, whatever a man has a mind to do, and can do, he may do?

Tim. Why so? What, because *may* and *can* are of the same Mode and Tense, or that *possum* is *Latin* for them both?

Phi. No; thou perverse trifler; that's not the reason: But because in the *state* of *Nature*, there's no difference at all between *May* and *Can*.

Tim. That is; because *Roger* has a *vocal instrument* between his chin and his nose, called a *mouth*, and being not muzzled, gagg'd or cop'd; but having a free power, faculty or
May

May to open it, and order it as he think fit; therefore he *May* stretch it out as wide as he please, and swear quite cross the *Island*, that he'l have the whole, or at least half: And because he has other *instruments* called *hands*, which have an ability of holding and directing a *knife*; therefore again he *May* make use thereof to cut the throats of all his *Countrymen*. And when he has done this; if he be not tired, and his hands do not much shake, he *May* also cut his own.

Phi. Surely I ought not to forgive my self this month for being within the noise of such childish talk. My reason that *Roger*, whilst in the state of *Nature*, may do any thing (except hurting himself) or require any thing, was because he cannot be *injuriously* or *unjust* to any man: *Injury* or *injustice* being the breach of some humane *Laws*, such as in the state of *Nature* there be none. Do so much, as to go to thy *Dictionary*; *Tim*, and see if *injuria* and *injustitia*

justitia be not deriv'd of *jus*.

Tim. I perceive we have wheel'd about to *Westminster Hall* again: notwithstanding you promised not to come there any more. And indeed I see now, *Philantus*, 'tis in vain to expect any better reason from you, why *Roger* may get and possess what he list: by reason what you said just before, *viz.* that, that only was *injustice* which was the breach of some *humane law*, is in your own *Annotations* upon the tenth *Article* of your first *Chapter*. So that we see whereabouts we still are: the *Parliament* is not as yet met, or at least have not as yet made any *Laws*, and wee'll call nothing *unjust*, but what shall be done against somewhat that they afterward shall establish: and so we are come again into the old story of the *dog*: and no further are we likely to proceed, unless we change *injury* and *injustice* for some other *twrds.* And therefore let's try, *Philantus*, if *Roger* may not do that
which

which is *hurtful* or *mischievous*, or that which is *unreasonable*. As suppose, when all the rest are asleep, he should contrive some way to pluck out all their eyes, and to suck them instead of *raw eggs*. 'Tis very ingenious, and not the least mischief or hurt at all: for the *Parliament* have not as yet declar'd that blindness is any inconvenience; nor that such as should occasion it in others, ought to be punish'd.

Phi. Thou thinkest now that thou talkest wisely: and 'tis as like a *Woodcock* as can be. For if *Roger's* stomach require it, or he thinks that it does, *Roger* may certainly do it.

Tim. Yes, yes: He may do it several wayes, either with a *Steletto*, or a *Penknife*, or a pair of *Pincers*, or many other ways. And so he may contrive to lop off a *leg* of each of them: and when the *Parliament* meet, if they find it unjust, they may vote it on again. But because

we may take occasion to talk a little the more of this by and by, wee'l go on, and see if these people may not be guilty of doing or requiring that which is *unreasonable*.

Phi. I don't at all see how.

Tim. That is, because you are so busie in weighing of *Kingdoms*, and making *remarks* upon *humane affairs*, that you don't mind your own *writings*. For if you did, you might there find that in your very *state of Nature*, the *will* is not the only measure of *right*, and that therein a man may be guilty of doing of that which is *unreasonable*.

Phi. I do not know why I should say so, or any thing like it.

Tim. Why you said it I know not: and I suppose it had been better for you not to have said it, because it contradicts much of your design: but thus you say at the beginning of the forementioned *Annotations*, *Though a man in the state of Nature cannot be injurious to another, because there are as yet*
no

no Humane Laws; yet in such a state he may offend God, or break the Laws of Nature: which very Laws, you your self call the Laws of Reason. So that you have no way to come cleverly off, but to devise some cunning distinction between breaking a Law of Reason, and doing that which is unreasonable.

Phi. What dost think, *Tim*, that at these years, and after so much experience, and after so many victories in discourse, that I will be taught by such a *whiffer* as thou art, to come off. It is sufficient at present, to the case in hand, to say that nothing can be done or demanded *unreasonably* as to the matter of *meum* and *tuum*.

Tim. You had best have a care of granting any kind of thing whatever to be *unreasonable* in the state of *Nature*: because you know the *Magistrate* has not as yet sealed and stamp'd good and evil: but let that pass now. Suppose then that they should fight for the *Island*. Shall we give them

a *second view*, and another loose? we had best not. For you know, as you teach us: that *men by Nature are all equal*. i. e. though *Roger* may chance to have huge *Legs*, yet *Dick* may have the quicker *eye*: and though *Fumbler* may have a very large *fist*, and a great *gripe*, yet *Towser* may be in better breath, and have longer *nails*.

Phi. No: no: I prethee don't let them fight by any means; for that is so very foolish and *unreasonable*, that it is *unreasonable* to hear of it.

Tim. Well: imagine then that they do not fight: may not *Roger*, when they come to treat, demand more than his share, as suppose (as was before hinted) he should demand *half*.

Phi. So he may, if he please; and get it too: there's no *Under-Sheriff* to hinder him: neither has he subscribed to any agreement, nor sworn that he'll be content with less.

Tim. But he ought in *reason* and
equity

equity to be content with less.

Phi. I prethee, *Tim*, with how much less? Thou lookest as if thou couldst tell to an *inch*.

Tim. So I can. For he ought to be content just with a *fourth part*.

Phi. This surely is very pleasant. Why so, *Tim*?

Tim. Because you say that he has a right to no more.

Phi. Where and in what company did I ever say, that *Roger* had a right but to a *fourth part*? but that I don't care to talk of *dying*, or else I'd be hang'd if I ever said any such thing in my whole life.

Tim. You said it just now. For you said that *Roger* has a *right* to the whole *Island*, and *Dick* has a *right* to the *whole*, and *Tumbler* and *Towser* have each of them a *right* also to the *whole*. And now shew me if there be any difference at all between four men having exactly the very same, same right to the whole, and one of them having a

right to the *fourth* part, and no more.

Phi. Pish! *Tim*, thou talkest (as thou usest to do.) very weakly. For when I said that every one of them had a *right* to *all*: I mean by *Right* —

Tim. Nay, I care not what you did mean or ever can mean by it. I'll give you leave to mean by *right* what you please. A *Dog* or a *Cat* or any thing else. For still *Dick's Dog* will be every whit as good as *Roger's*, and *Tenfer's Cat* as big as *Tumbler's*. And so the case will be the same.

Phi. If I may not be suffered, *Tim*, to make an end of my sentence, who have *instructed* above these *threescore years*, I shall be gone.

Tim. Not so, I pray, *Sir*: You shall say what you please, for indeed I had like to have forgot your *age* and *privilege*.

Phi. I say then, that there can be no *right* to any part of this world by *Nature*. For we see people dwell in their *Fathers* houses, and possess their *ancestors* estates: and all by

by custom and *right of Law*.

Tim. You said all this many times before: and I say so too: and you know I told you, how I got an *interest* in these *shoes*; and I could tell you also that I got my *Gloves* by a meer *stratagem*, and that I hold them only by the *Laws* of the *Realm*. But we must not conclude, *Philautus*, because most of the world is now shar'd out, and by gift, Fortune, Labour, Learning and other means gain'd and possessed; that therefore if *four men*, with *equal pretences*, shall fall upon a place never sought for, nor possessed, one of these (if he so pleases) may in good reason *broil* all the rest, to see what *mouths* and *faces* they'll make upon the *coals*.

Phi. This is nothing; give me in short all that you have said, or can say to prove that the forementioned people have any *right* to any part of *Pipes*: and I don't at all question, but that I shall discover all that thou hast said to be

very empty and *Scholastically* dull.

Tim. I say thus : the men that we supposed are true *Natural men*, the place they come to is perfectly *unpossessed*, they all arrive with *equal* pretences, and you your self besides have given them an *equal right*. And I know nothing wanting, unless like snails each of them should have brought their houses on their heads, and rid down straddling upon their hundred acres; which might have stretch'd their *thighs*, and would have spoiled the *supposition*. This is that which I have to say, which I venture only to think *reasonable*. Now for your opinion, you have offered nothing but a company of *impossible things* (excepting only that *May* and *Can* is all one) such as mens shaking *hands* at a *mile's* distance, treating and bargaining before they *speak*, *Acts* of *Parliament* before there be any *Parliament*, and the like, and this you take your accustomed liberty to call *demonstration*.

Phi.

Phi. I thought I should take thee in some foolery or other : thou talkest of these peoples coming together, and thereupon of having equal pretences ; and thou forgettest all this while that *possession* and *invention* (as they call it) are pieces of meer *positive humane Law*, not of any *Natural right*. If thou wilt call upon me one day, I'll shew thee how to turn the *Books*, where thou maist find abundance about them.

Tim. I believe I might, and about a hundred things more, that are never the less equitable and *reasonable* in themselves, because they are to be found in the *Law of Nations*, or the particular *Law* of any *Kingdom*.

Phi. What, can that be intrinsically and in reason good or bad, that is made so by *Constitution* or *Canon*?

Tim. What think you, *Philautus*, of a man's *hanging* himself? is there any *intrinsical Natural* evil in it?

Phi.

Phi. *Evil!* there's] *Death* in the case: the chiefest of all *natural evils*.

Tim. So I remember you say (*Cap. i. Art. 7.*) but there is the severest *Law* against him that does it, that can be devised; unless he could be fetch'd to *life*, and hang'd again. For he forfeits all his *Estate*. Do you hear me, *Sir*?

Phi. Yes: But I am not of such a *young mans* mind, as you are: neither do I ever intend to be.

Tim. That's spoken like a *Philosopher* indeed.

Phi. It is spoken like one, that *good manners* might oblige you, to be more attentive to. Do you think, *Tim*, that towards my *last dayes* (which I hope will never come) I'll alter my opinion, upon such childish and insignificant persuasions as thine? And believe that a man can have any *Natural right* or title to Land, when I so certainly know, that in general there's no kind whatever of *just* or *unjust*,
right

right or wrong , good or evil , but what the Magistrate does sign and determine ?

Tim. Upon my word, *Philautus* , you improve very much as to daringness in your assertions. For seeing that we have found out already in the very *state* of *Nature just*, and *unjust*, as to absolute *dirt* and *earth*, I hope we shall be able with much more ease, to find out a little *good* and *evil*.

Phi. You must have better eyes, than ever I met any body had yet.

Tim. However I'll bestow a little looking ; and I hope I shall not lose it altogether so much, as they that went to see the *invisible* *dogg*. Especially, *Philautus* , if you will but continue courageous , and when you talk of *justice* , not fetch about as you did before to my *Lord Chief Justice*, and *Justices* of the *Peace*, and the like.

Phi. What need you fear my giving back ? when as you'll find it Printed

ted in my Preface, that there are no *Authenticall Doctrines* concerning *just and unjust, right and wrong, good and evil*; but what is so determined by the constituted *Laws* in each *Realm and Government*. And by those, to whom the *Supream* has committed the interpretation of his *Laws*.

Tim. When you jumble all those words together, *Philautus*, viz. *just, unjust, &c.* I phantasie that you still lie upon the old cheat. And because by *Bargain, Indenture* or *Patent*, I hold such a *Farm*, such a *Coal-mine*, or such and such *Priviledges*; therefore I must send for a *Lawyer* to draw me up a *Conveyance* for modesty and mercy; and get the *Broad-seal* to give me title to be *faithful and sober*.

Phi. Thou talkest of *Titles* and *Conveyances*; thou wantest some body to make over a little understanding to thee. For what can be more intelligible than *just* and *unjust*? but yet because my *Book* might possibly meet with such a tool as thou

thou art, I added besides *right* and *wrong*.

Tim. You know, *Philautus*, (as was before hinted) that that's as very a fetch, as t'other. For, because of the relation that is between *jus* and *lex*, we face presently about again to *Freehold* and *Copy-hold*, to *Messuages* and *Appurtenances*.

Phi. Because, *Tim*, I would gladly be rid of thee; thou shalt put in *lawful* and *unlawful*: My side is so true, that I may give thee leave to pick thy words.

Tim. Now you are sweet indeed: for you suppose a time, wherein there's no *Law*: And then to use your own words, by *firm reasons*, you demonstrate that no *Law* can be broken during that time: and he that does thus, say you (meaning your self) is to be looked upon as a great dispeller of clouds, and as one that shews the high way to peace, and that teaches to avoid the close, dark and dangerous by-paths of *Faction*, and I know not what more.

Phi.

Phi. What a slavery 'tis to do one good, that labours so hard against it !

Tim. You need not trouble yourself any further, *Philautus* ; for you have your self put in two words that will fully try the business, *viz.* good and evil. Each of which, say you, are to be determined by the *Supreme Power*.

Phi. Yes : I say it ; and I am sure no man is able to contradict me : For who is so fit to judge what is good or evil, as the *Supreme Power* ? and what shall direct or determine his opinion but his own pleasure ?

Tim. I'll tell you what shall direct him——

Phi. Hold : do you know what you are going to say ? *Rex in regno suo——Stat pro ratione voluntas: Supremus sive Summus.* What *Tim*, art thou so utterly barren, that thou hast neither *Divinity*, *Poetry*, nor *Grammar* within thee ? Thou speakest of a *supreme power*, and then talkest of his

his being awed and controuled by somewhat else. To have such a *supreme power* is not worth the smoak of a ladle. Such a one is *supreme*, suppose, and he thinks such a thing very good and convenient, and he must send it to the *Pope* or *Emperour*, or I know not whither, to have it touched and tried, to know whether 'twill pass.

Tim. He need not send so far; he may consult *common equity*, and his own *reason*; which will not only direct him, in determining of those things that are indifferent, or in controverſie (which are the proper object of such authority;) but which will acquaint him and all mankind besides (excepting *Philantus*) that there be ſeveral things moſt firmly and undoubtedly *good* in themſelves, and will continue ſo, let all the *Supremes* in the *World* meet together to vote them down; and there be others which are ſo famously *bad* and *unreaſonable*, that all the *Princes* upon earth (If they ſhould conſpire) can

can never set them up, and give them credit.

Phi. And is not this very *pragmatical*, and somewhat *treasonish* besides, to go about to confine the Power of the *Supreme Magistrate*, who is therefore called and acknowledged such, from his *undeniable* and *irresistable pleasure*? And therefore, say I again, he ought most certainly to determine all things.

Tim. So say I, If they be not too nimble for his *Power*, and determine themselves before his *Supremacy* can get hold of them. And truly, *Philautus*, the *Magistrate* has no reason at all to be angry, or to think himself checked & affronted; if there be some such things that decree themselves to be *good* and *bad*, long before *Term* begins; *viz.* in that same supposed *Vacation* of yours, the *state of Nature*. For, when he comes to open, and give sentence, he will not only find much work done to his hands, but he'll find besides that hereby he'll be very much assisted towards well governing.

*tern*ing, and towards his deciding such matters as require deciding, and which do belong to his place and profession to decide. But as for those things we have been now speaking of, he must not by any means go about to alter or repeal them: For, if he should, it would be altogether as vain, as to call a *Council* to make two and three to be nineteen; or to issue out an order against the next *Eclipse*, or to mount all the *Canons* at the *Tower* against the next *spring-tide* that should offer to come up to *London-Bridge*.

Phi. Certainly, *Tim*, these same unalterable and irrevocable goods and bads that thou talkest of in the *state of Nature* are very fine things. The *Magistrate*, thou sayst, did not make them; I wonder who did, whence they came, and who brought them?

Tim. They came down, *Sir*, the last great *rain*, we talked of a while ago; for the very same four men that brought word to *Pines*, that

L

the

the *Whole* is equal to all its parts ; and that if four have equal right to the whole, each have a right to the fourth part ; brought also abundance of moral rules, that is of goods and bads, reasonables and unreasonable.

Phi. Abundance dost say ? I don't think that thou hast enough to stop a *hollow-tooth*. I would brush up my eyes most mightily, if thou wouldest but shew me one of those rarities. But I am afraid that they are like those same *perpetual Lamps*, that some *Philosophers* speak of, which have got a trick of going out always when people go to see them.

Tim. What think you of *drunkenness*, *Philautus* ? is it a thing altogether indifferent, till the *Magistrate* has given his opinion in the case ?

Phi. Truly, *Tim*, I must tell you, that whilst *Dick*, *Roger*, and the rest continue in the *state of Nature*, they may take a *cup of the creature* with more freedom and less inconvenience,

ence, than thou dost imagine. For the *windows* are not as yet *glazed*, nor the *Constables* chosen: and if one of them having received an occasion of being more than ordinary thoughtful, should, by chance, set his foot not exactly in the path; here's no *breach* of *Law*, *Trespass* or *Action* in the Case, because the *Land* as yet stands wholly undivided.

Tim. But is it not very bad husbandry to make an hundred steps for that, which might have been done as well with forty?

Phi. Now, *Tim*, I advise thee to take leave of thy Friends; for thou hast said that, which will prove thy utter destruction. I do grant indeed that *intemperance* is very silly and unreasonale; not because it is so in it self; but because (now *Tim*, keep thy eye fixed) I say again, but because 'tis inpolitick; and perfectly against my interest: for it makes me obnoxious to many *dangers*, and several *diseases*; and besides it destroys and weakens the use of my

L 2

reason,

reason, and so renders me unable either to defend my *estate* from cheats, or my *life* and *limbs* from such as are quarrellom.

Tim. Truly, *Philautus*, I did never look upon *temperance* to be altogether so good to kill *Rats*, as *Arfnick* and *Raysons*; not to carry one over the *water*, as a *sculler* or *oars*: But if there be any reason to be given, why it ought to be approved of before the contrary, besides the *Magistrates* determination therein, then (as was before mentioned) you are not so great a *dispeller of Clouds*, as you promised to be, when you said, that *by firm reasons* you would demonstrate that there was no good or evil till the *Supreme Power* had set it out: and therefore at present I resolve to defer speaking to *self interest*; and shall shew you another *rarity*. What think you of *faithfulness*, *i. e.* of keeping your promise, or standing to your bargain? Is it not a very reasonable thing, though there were never a *Magistrate*

Magistrate in the whole World ?

Phi. You talk of shewing me *rarities*, *Tim* ; and you draw out some of my *fundamental wares* : for to perform *Contracts*, or to keep *trust* is my *second Law of Nature*. That is, when people are resolved to end the *state of war*, by relinquishing their *right* to all things, it is very requisite that *Contracts* should be stood to, for they direct to *peace* and *self-defence*.

Tim. But is it not a good and reasonable thing in it self to perform *Contracts*, in the very *state of nature* ?

Phi. What time didst thou go to bed last night, *Tim* ? What, would you have a thing good, before there be any such thing at all ? You ask whether it be not good to stand to *Contracts* ; when 'tis supposed, that there has not been so much as one ragg dealt for in the whole world.

Tim. For all that, I can conceive it very *just* and *reasonable* for a man to keep his word, although he ne-

verspoke as yet, nor perhaps never shall. For suppose there were not one drop of *Liquor* in the whole *Island*, that we have been talking of; yet I count it as *unreasonable* for *Roger* to be drunk, as if he were just ready to set the great *pitcher* to his mouth, and had sufficient matter to proceed upon. And it seems, I believe, to most men (except your self, *Philantus*) a very *unnatural* and *unjust* thing for a *Judge* or *Arbiter* to incline to either side; though there never was as yet one Case put to *reference*, nor should be these *thousand years*.

Phi. Thou hast gone on, *Tim*, in thy careless shuffling way, I know not whither: and now I must *dash* thee all in pieces, and tell thee that thou talkest like one not at all conversant in my Writings: for if thou hadst, thou wouldst there have found no less than twenty good and bad things, all fetched from *reason*; such as *Faithfulness*, *mercy*, *humility*, *temperance*, *reproach*, *ingratitude*, &c. which

which I call my *Laws of Nature*. But here's the pinch of the business, and that which thou didst never attend to; these things I say are *good* and *bad*, not because they are so inwardly in themselves, but because they either conduce to peace in general, or are for a man's own quiet and safety, or for his health, or profit, or recreation, or for the advantage of his Family or Relations, or are a hindrance of these: in short, because they are for, or against a man's *interest*.

Tim. This was a great *dash* indeed, *Philautus*; and I have improved more by it, than by all that you have said I know not how long: for if we be discoursing concerning some action, or disposition of mind that is *good*; and if the same chance to prove convenient either to *King* or *Subjeſt*, *Church* or *State*, for my self or any body else, for *this life* or *next*: That is, if it be good for any thing that has but a name, then is it not *good* in it self, but *good* upon another account; which, let

it be what it will, with a little artifice of phrase may be so twisted, as it shall certainly be all driven upon your common shore of *interest*. Truly, *Philautus*, I can scarce tell what you would have meant by things being *good in themselves*, unless you would have them only to be pictured with pretty eyes, mouths and lips: or have a man get the *vertues* and hang them upon several strings, or tye them to the end of some sticks, and so sing over his most excellent and dainty *Justice*, his curious amiable *Temperance*, his bright angelical *Mercy*, and the like. But I might have taken much less pains, *Philautus*, to have shewn against you, that all *good and evil* does not depend either upon *self interest*, or *humane Law*; because you are so very over kind as to acknowledge it, and confute your self.

Phi. You may as well say, that the second *Proposition* of *Euclid* does contradict and void the first.

Tim. You may say so, if you please;

please ; but I am resolved I won't, when I see so much reason to say otherwise.

Phi. About what place , and in what *Article*, canst thou possibly pick out any such absurdity ?

Tim. I did shew you one place, you know , long ago ; where you said, that a man in the very *state of Nature* might be guilty of breaking the *Laws of Nature* ; which is all one , according to your self , as to say, that a man may act against *reason* , before there be any *positive Laws* ; and that's all that I desire you would acknowledge : Neither do I suppose, that you did intend to excuse your self, by what you say a little after, *viz. If any man pretend somewhat to tend necessarily to his preservation , which yet he himself doth not confidently believe so, he may offend against the Laws of Nature* : For this is a further acknowledgement of what you said before ; and shews plainly that *hypocrisie* in the very *state of Nature* is an *unreasonable* thing.

Phi.

Phi. You may fool your self, *Tim*, and gape for as many acknowledgements as you will : but I hold and say that the *Laws of nature in the state of nature are silent* ; provided that they be referred not to the mind, but to the actions of men.

Tim. I remember you say this, in the second *Article* of your fifth *Chapter*. But, if you had not forgot, what you had said upon the 18. *Art.* of your 2. *Chap.* you would have granted that some *natural Laws* do more than meerly buzz in the mind, during the very state of war or nature.

Phi. Why, what do I say there ?

Tim. No great matter, *Sir* ; only I find there these words ; viz. but there are certain *natural Laws* whose Exercise (I pray mind that word) ceaseth not even in the time of war it self : For (as you go on) I cannot understand what drunkenness or cruelty (that is revenge which respects not the future good) can advance towards peace or the preservation

servation of any man.

Phi. Now what dost thou infer from this, *Tim*? What purchase dost thou intend to make?

Tim. No great purchase, *Sir*; only I do think that the *second Proposition* of *Euclid* does not altogether contradict the *first* so much, as these two places do one another.

Phi. And now thou thinkest, thou hast got me so fast; whereas I can come off easily only by saying, that I did not mean all the *Laws of nature*, when I said that the *Laws of nature are silent in the state of nature*.

Tim. If you please, *Sir*, you may so explain your self: But however, if you your self, *Philantus*, will bestow upon me only *one or two Laws* that ought to be observed in the *state of Nature*, I take it more kindly, than if any body else had given me *half a score*.

Phi. I always found it an endless thing to reason and discourse people into any soundness of mind, (especially

ally as to *Morals*) who would not make any *observations* of their own. And therefore I prethee , *Tim* , go spend one quarter of an hour in the *streets* , and I'll stay here ; and observe well , what people are doing of ; and when thou comest back again , I do not at all question but that thou wilt fully believe what I have taught thee to be true ; namely, that the world is wholly disposed of, and guided by *self-interest*.

Tim. I need not go now, *Sir* ; because in the *morning* as I came hither , I found it exactly so, as you say. In one place there was a man buying a *cloak*, as hard as ever he could, not in the least for *me*, but for *himself* wholly ; and the *seller* he claws up the money, and without saying one word to his *Neighbours* , pockets it all up : In another place there was a *Porter* lying close upon the lurch at a *Tavern-door*, who, had he no *interest* to drive on there , might e'en as well have been here , upon the *walks*.

Phi.

Phi. Thou needest not speak any more, *Tim*, for I do say thus much unto thee, that unless thou dyest a fool, thou wilt perceive that *interest* is the very first principle of Nature, and reason; and that men must *mind* themselves if they intend to live.

Tim. Yes, *Sir*: So let them; if they do not *overmind* themselves: and cry only *Milk*, when they should cry *milk* and *water*; and score up *Claret*, when it should be *Cider*. People ought, *Sir*, to take care of themselves: but I would not have them pick *blind mens pockets*, and cheat *children* of their *Bread* and *Butter*, and then admire their own *parts*, and *quickness* of *sight*. *Interest*, *Philautus*, is a word innocent enough, but only when it crosses *equity* and *reason*: which, according to you, it never can do, being the *first dictate* of *right reason*. And therefore if *righteousness* or *mercy*, or any other good thing happen to be against this my *first dictate* of *right*

right reason ; I must desire them to withdraw for a time : for at present they are very *troublesome* and *nonsense* beside.

Phi. And wilt thou be so childish after all these *instructions* ; as not to believe that *interest* is, and ought to be the *first principle* ?

Tim. It must needs be the *first*, *Sir*, for that very reason your self give : (concerning seeking of peace) namely, *because the rest follow*. Which you might easily make sure of, if the *Printer* did not misplace things, and so disappoint you.

Phi. I perceive *Tim*, that thou art much given to delight in *toys*, and to neglect things of *moment*. My main reason that *self interest* is to be looked upon as the first *Principle* of *Nature* was, because I found that every man was desirous of what was good for him, and shun'd what was hurtful and evil : and this he did by a certain *impulsion* of *Nature* ; no less than that whereby a stone moves downward.

Tim.

Tim. By your leave, *Philautus*, I think that this reason seems to promise somewhat *bigger* than the former, but it is not so *true*. For though *children* desire, and use means to get all things that please them; and avoid and flie back from all things that hurt them, *even as a stone comes downwards*: Yet it is to be supposed that what *men* desire or avoid, they do it not as a *stone comes downward*, but with *consideration and reason*: and thereupon ought to submit to *poverty* and other *inconveniences*, rather than to reproach *Humane Nature*, and be guilty of an *unreasonable action*. And therefore a *child* that pulls hard for a *Jewel*, which cost the owner perhaps much trouble, and many dangerous *Voyages*, shall be excused: but there's little reason that a great lasie *Lubber* that spends his time in the *Chimney-corner* and *Ale*, should snatch it away, and not cry for't first.

Phi.

Phi. If he and his family be ready to *starve*, that alters the case very much: for 'tis great pity that any *rational creatures* should be *lost*.

Tim. *Starve*, or not *starve*'tis all one for that: for 'tis a very *lawful* cordial, so that it be but his opinion that he wants at present, or may afterward want. For seeing that right reason tells him that *life* is to be *preserved*: it tells him also (as you well advise *Ch. 1. Art. 8.*) that he *must use the means* to *preserve it*: and seeing that no man can know when another is *sufficiently alive*, so well as he himself, therefore (as you advise further, *Art. 9.*) he is to judge what is *requisite and convenient* for that purpose. And therefore says the *self preserver*,
 "There's a company of people
 "who, when I was out of the way,
 "have gone and *divided the world*
 "without asking my leave, or ta-
 "king my counsel, or *consent*: I am
 "sure there's no fault to be found
 "with *Nature*: for she was alwayes
 "very

"very careful, and intended eve-
 "ry man a sufficient share. And
 "therefore if they'l begin once
 "more, and divide all over again,
 "and consider all mens *defects*,
 "strength and *Constitution*, well and
 "good: But otherwise I see no
 "reason to stand to this *blind bar-*
 "gain they made in my absence.
 "For I find that my *Stomach* is very
 "cold, and *Nature* that is famous
 "for *doing nothing that is Idle*, oft-
 "time calls for a glass of *Wine*, and
 "(with shame to these *dividers* be
 "it spoken.) it comes not; for want
 "of *money*. I find also that my
 "head is much given to aking, for
 "want of a lighter *Peruke*; and for
 "want of a *Boy* to comb it, I had
 "lately like to have lost the use of
 "my *Thumb*. I can't do as other
 "people; for my *flesh* is, so soft
 "and gentle, that ordinary stock-
 "ings presently *plough* up my *Legs*:
 "and if I have not a *Watch* and a
 "few *Guineas* about me, I present-
 "ly *run* and am as *chill* as if I

M

,, had

"had an *Ague*. And therefore, I
 "say, I must make use of my *parts*,
 "and some of *Reason's dictates* to
 "preserve me from *sorrows* and the
 "*Grave*.

Phi. Thou hast now, *Tim*, talk-
 ed together, more then becomes
 thee by *fourty years*. To all which I
 say, that I do give thee and all
 mankind besides leave, to shew me
 any thing better for *Peace* and *Go-*
vernment than that first principle of
self-interest which I laid down, and
discovered to the world.

Tim. It is strange ambition, when
 people will take upon them to be
 the *Author* of that of which they
 are not, though it be never so false
 and ridiculous.

Phi. Why, who did ever hold
self-interest to be the first principle of
Nature and *Government*?

Tim. Truly, I believe not ma-
 ny ever held it long, because it was
 so egregiously silly. But if you look
 no further than the 3 d. page of an
 ordinary *School Book*, viz. *Tully's*
Offices

Offices: you will there find that there was a sort of small *philosophers* that were of your *opinion*.

Phi. What, perhaps they talked somewhere in their writings of *self-interest*: but that was not the *foundation* and *first principle* of their *Philosophy*.

Tim. If *summum bonum* be *Latin* for *foundation* or *first principle* (which in *morals*, I suppose it is) and that *suis commodis metiri* signifie to measure by *self-interest*; then I tell you there were a sort of *unreasonable people* whose *Philosophy* stood upon your very *Principle*. Concerning whom the *Oratour* justly says, that if they lived a life exactly answerable to their own opinions, and were not sometimes overcome by good nature, they must be perpetual knaves.

Phi. I don't understand what you and your *Oratour* mean; but this I'll swear, that if there be any *knavery* in my *principles*, I know not what will become of your *Bible*.

For I tried all my *Laws of Nature* which I deduc'd from *self interest* by that *Book*, and I found (as I tell you *Art. 1. ch. 4.*) that they are exactly the same, with those that have been deliver'd from the *Divine Majesty* for the *Laws of his Heavenly Kingdom*, by our Lord *Jefus Christ*, and his *Holy Prophets and Apostles*.

Tim. I'll tell you, *Philantus*, how that might be easily done: You went to the *Bible*, suppose, and thence pick'd out a company of very good *Laws*, and then having ordered and wrested them to your own design; then you go again to the *Bible*, and finding that they were not flown away, you cry, See here! what ignorant people are they that shall go about to find fault with my *principles*; when as *Christ* and I hold forth the same *Doctrine*; as is plain by a whole Chapter full of *Scripture* which I produce?

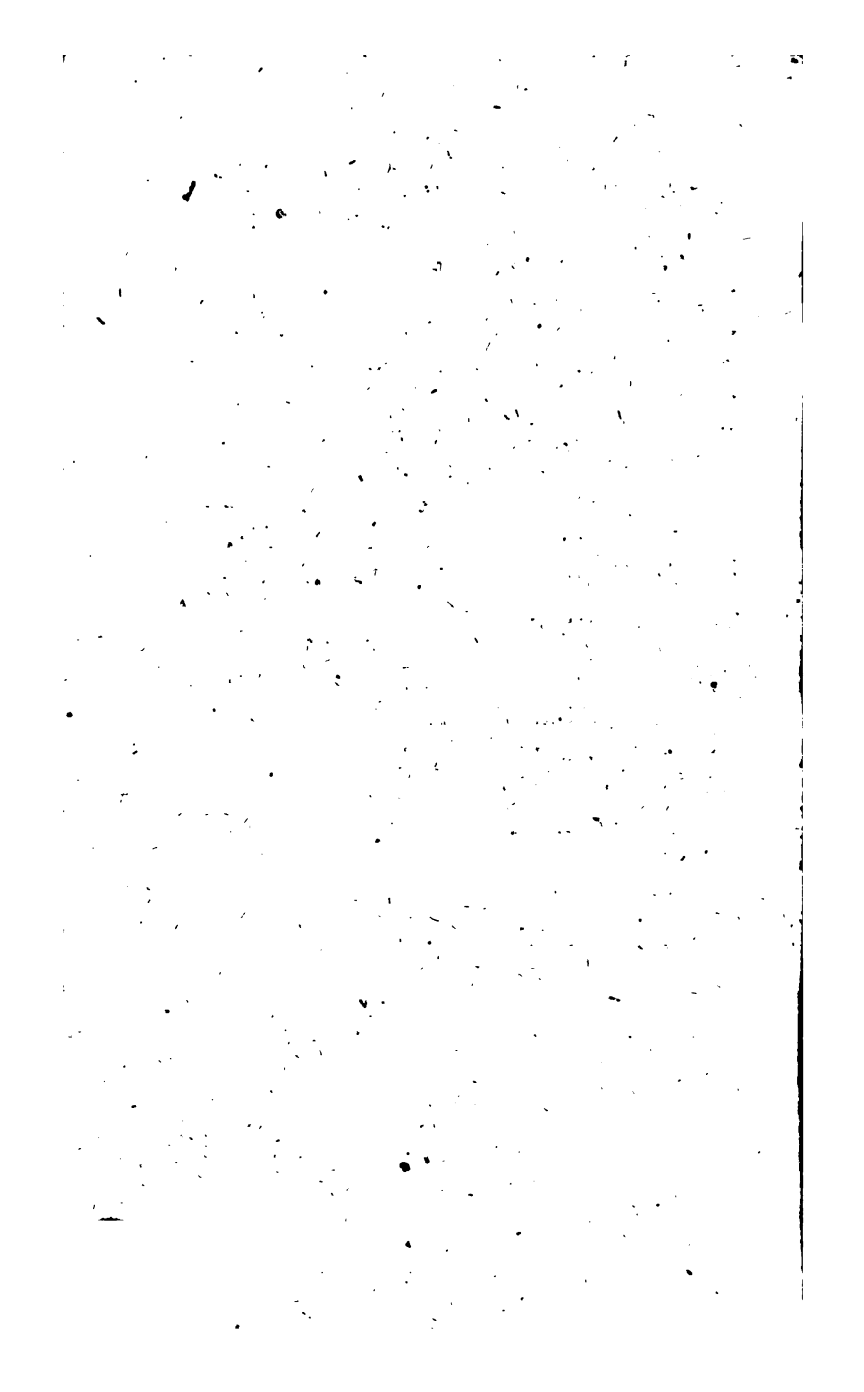
Phi. Do not I recommend the same *justice, mercy, equity, &c.* that are recommended in the *Bible*?

Tim.

Tim. Yes: But you don't re-commend them every day in the week: For perhaps at present there may be no inconvenience in being *just* and *righteous*: but to morrow it may be against my *interest*: and the *Castle-principle* must never be forsaken. This is so very plain, as it need not be insisted on, and besides, it begins to be time, *Philantus*, to think of some *protection* for that inward *member* of the body, called the *stomach*.

Phi. In *that*, *Tim*, I agree with thee, but in *nothing* else. And I am e'en sorry that I have stayed thus long: for thou hast been so *perverse* that I am afraid I have done the but little *good*. And so farewell.

F I N I S.



A
LETTER

TO HIS
Old dear Friend,

R. L. *Roger C. Estrange*

From T. B.

L O N D O N,

Printed by *R. Holt*, for *Obadiah Blagrove* at the Sign of the *Bear* in *St. Paul's Church-Yard*, over against the little North Door, 1685.

1917

1917

1917

A LETTER, &c.

S I R,

YOU had received this, and what follows, long before this time; but I was loth to trouble the World on purpose, upon so small an occasion: And therefore I rather chose to wait the pleasure of a *Friend*, who had promised me the running of two or three *Letters*, in his *Dialogue* concerning *Mr. Hobbs*. The *first* whereof concerns one, who was pleased to send only a short friendly admonition with his name to't; who being a person of great worth, piety and gravity, I am very sorry that he should be so imposed upon by the heats and railings of others, as to give under his

his hand no better Grounds and Arguments for his Reproof.

After him, *Sir*, comes a very smart *hot-spur*, who like a *Whifler* at my *Lord Mayor's Show*, runs up and down with a *spit-fire*; crying, Make room there for *Euclid*: bear back, and take in ten *Demonstrations* against *Learning* and *Riches*: and (which is much to be wondred at) this *Gentleman*, *Sir*, with nothing but the poor helps of *Wits Commonwealth*, *Godwyn's Antiquities*, *Clerk's Formula*, *Spencer's Similitudes*, or *Things new and old*, *Theatrum vite humane*, and two or three smaller *Books* besides, such as *A help to discourse*, the *Pearl of eloquence*, *Blant's Academy of Eloquence*, proves the strangest kind of things that ever you heard of in your whole life; and all ordered and managed according to *Euclid*. He and *Antoninus* together make nothing to prove, you, dear *Sir*, are no body at all: that you are a meer *fiction*, a *cheat* of *Sir Politick* would be, an *Imposture* of a
sick

sick brain, a dream, device, and car-
wimple. He did but whistle, and
 call for his small *Greek Driveling*,
πρὸς ἑαυτὸν, and if I had not made
 great haste, and pull'd you back by
 the Leg you had been quite gone:
 And so he had like to have served
 the *Academick Youngster* that made
 the chief of his speech of *Muses*,
Nosegays, and his own *tenuity*. He
 durst not absolutely say that his name
 was *Nicholas Nemo*; but, which is
 very near unto't, he thinks it *much*
more probable that the Sea burns, than
that there should ever be such stuff put
together. Now, Sir, were it not for
 the *Kings and Merchants Ships* that
 are now abroad, I had a great mind
 to have fired the *Sea*; and told it
 him in *Latin*. However look to your
 selves *Ships*, for I profess I cannot for-
 bear, but I must try to call to mind a
 little of it. *Cum tenellam meam in*
dicendo peritiam, & corruscantem ve-
strorum oculorum fulgurationem me-
cum reputo, profecto Academici, instar
Niobes, pallidus & tremebundus ob-
stupefco:

stupeſco : Et cum oratio mea nullis ver-
borum ſtellis ornata , nullis phraſum
ſyderibus illuminata , nullis eloquentie
luminibus diſtincta , denique cum am-
broſa & nectaris ſucto penitus eſt va-
cua , ad ſtillicidia veſtri ſaporis &
benevolentie , & ad Achilleam veſtri
pátrócinii panopliam confugio : And
ſo much concerning Nicholas Nemo :
 But theſe are but things by the by :
 for this *Author's* maſter-piece is con-
 cerning *Riches* and *Wiſdom* ; both
 which he has ſo horribly diſcoura-
 ged , by preſſing the great duties
 and conveniences of being *ignorant*
 and *poor* , from the *Hiſtory* of the
Jews , the *Grecians* , the *Romans* ,
 both *Pagan* and *Chriſtian* , and from
 our *Saviour* himſelf and his *Disci-*
ples : that I am afraid that *money* it
 ſelf, as well as *Learning* , will go a
 begging ; and that it will be a very
 hard matter ever to perſwade either
Clergy men or others to undergo a-
 gain the trouble and ſcandal of be-
 ing *wiſe* or *rich*. It cannot but be
 expected that hereupon *Lands* muſt
 neceſſarily

necessarily fall to eight years purchase, *money* to fifty shillings *per cent.* and as for *History*, *Philosophy*, *Languages*, and other parts of Learning, take one with another, and they may fetch perhaps six pence a bushel, heaped as long as they'll run; and that's all. And then for running a man up in a corner, he is the most severe and persecuting that you ever met withal. In one place of his *Preface*, he drives me up so very close, concerning my writing my *Book*, *either to inform my self, or others*, that I began to suspect, *Sir*, whether I ever writ any *Letter* to you or not: but looking upon't again, I found at last that he only proved that I ought not to have written one. And this further I observe of him, that where-ever he gets any advantage, he has no more mercy than a *Tyger*. He knows, as well as I do my right hand from my left, that I do not much care for a bit of *Greek*, and yet to vex and spight me, and to make me tired of the world, he'll bring

bring in at a venture, I know not how much, though it be nothing at all to the purpose. If you remember, Sir, we have such a saying in *English*, that a man that is brought to be very poor, is brought to great necessity; and ἀνάσκειν being *Greek* for necessity, he thought it had been *Greek* for poverty too; and so urging the great conveniences of poverty, to choak me, he gives me that golden scrap of *Pythagoras* (as he calls it,) δύναμις γὰρ ἀνάγκης ἐγγύδι ναίει. Hoping, poor Gentleman! that δύναμις had signified *virtue*, and ἀνάσκειν poverty; and he might e'en as well have quoted that scrap of *Camden*, Ἀργυραῖς λίσχαισι μάχῃ πᾶντα κρατήσεις. For δύναμις there signifies power, and ἀνάγκη necessity or fate: which is plain by their being so rendered, and by the foregoing Verse, in which *Pythagoras* advises a man not to quarrel or part with a friend for a small fault, but to forgive him, ὅφρα δύνῃ, as for as he was able, δύναμις γὰρ ἀνάγκης ἐγγύδι ναίει. For he that forgives another to the utmost

utmost of his power, will very near as certainly forgive him, as if it had been so decreed by the fates: I think somewhere in the *New Testament* that ἀνάγκη do signifie necessities, or as we say streights: under which are comprehended not only money-streights, but all kind of inconveniences, which are difficultly to be avoided: such as dishonour, false friends, sickness, or the like. But as for ἀνάγκη signifying poverty, I phantasie it will be a very hard matter to find it, not only in *Pythagoras*, but any where else, except it be in such a *Book* as *Lycosthenes*. Now, Sir, after all this, it is all one to me what the true meaning of the word is: and I had not taken any notice of it, but only I know, as I said before, he quoted it out of malice, on purpose to make me fret, and hang my self. And so he does another piece of *Greek*, in what he says concerning *Schools*; viz. πάντα μεταβολὴ φύσει ἐκπαίδει. by which he intended doubly to kill me: First, because t'was *Greek*; and then because

because he tells me, *plodding Aristotle said it; and that it was as well said as if Cartes himself had said it; and thinks he, that same ἐνσπικόν is a thundering word, and will make the Rogue eat his very flesh for madness. And I'll translate it thus; Πᾶσα μυταβολὴ φύσιν ἐνσπικόν, changing foundations is oftentimes of dangerous consequence. Being, Sir, (as you must needs think) deadly mad to hear a sentence out of Aristotle, so magnificently translated against me: I was resolved, if possible, that the sentence should not be in Aristotle; or if it were, it should require nothing near such a glorious and dreadful Translation. and I profess, to be short, Sir, I was made happy, and had my design: for (as I believe) that sentence is no where to be found in *plodding Aristotle*, but in *plodding Themistius*, a *plodding Commentator upon plodding Aristotle*: and besides ἐνσπικόν does not signifie a calf with five legs, a colt with three heads, or any such frightful and monstrous thing;*

thing; but very mildly, as one can desire. For *Aristotle*, in the fourth of his *Physicks*, *de iis quæ in tempore fiunt*, finding fault with those that thought that time it self did alter, and corrupt things; put in these words, ἡ δὲ κίνησις ἐξιστᾷ τὸ ὑπάρχον, i. e. *that motion (not time it self) is that which alters things, or that puts things out of that state and condition in which they are*; upon which words *Themistius* thus comments: τῶν αὐτῶν μεταβολὴ φύσις ἀεσαπικόν; that is, if an old barn or an old tree tumble down, it is not meer time that rots them, or tumbles them down; but it is ἀεσαπικόν that does it, i. e. the wind, the weather or somewhat else that makes holes in them, and puts them out of their place. Now, *Sir*, as I told you before, it is very indifferent to me what this and what t'other word signifie; only I would have had him left out the abuse, and not have told me, that *it was as well said as if Cartes had said it*; because it is just as well, and no better; it

N being

being a *fundamental principle* of his Philosophy, that *all alteration is caused by motion.*

And so let thus much at present serve for the *second Answerer* : after whom comes the *Doymster*, or *Fire* and *Brimstone* it self ; who pulling out of his *Magazine*, four or five *Sermons* concerning the *existence of a God*, the *Authority of the Scriptures*, *Providence*, &c. and raking together an hundred or two of *names* for me, and all the *curses* in the *Bible* ; he bundles up all this together, and in as dreadful *black*, as ever was branded upon wool-pack, he writes *Pieragonisticon*, or an answer to my *two Letters*. I looked, *Sir*, upon some few *Pages*, and I find all this comfort for my self ; an *Universal repaganizer*, *Popeling*, a worshipper of the *beast*, *Loyolite*, *Fesuited Pandor*, *Herod*, *Judas*, *Pilate*, *Antiscripturist*, *Antichrist*, *Antiprovidentialist*, *Atheist*, to whom, *Sir*, I have said very little, but only told him that he was *mad*, and that I was not singular,

singular, for the rest of the world did think so. Perhaps, Sir, you may have a mind to know how it is possible that a *Sermon* for *Providence* should be against me, and how he should get it in, or any thing like it. If you remember, Sir, speaking somewhere in my first Letter concerning the great convenience of a tolerable maintenance, for the Ministry; it is there said, that people should not be suffered to take away from God's Priests, what he had designed them, lest some thereupon should think that he seemed to take no care of them: Upon which, he springs forth. Say you so! What are you thereabouts! Nay, even off with your *Mas-karado*, and profess your self a right down *Atheist*, or *Antiprovidentialist*: which if you do, then (by the grace of God) I'll pull out one of my best *Sermons* concerning *Providence*, and so shamefully rout you, as never *Heathen* was routed: and so away he goes, proving *Providence* as hard as ever he can.

I hear, *Sir*, of eight or ten *Answers* more that possibly may come out this *Spring*, if it be seasonable and warm : but if they do, I shall make some interest to get my reply into *Muddiman's Letter* ; or to stand at the bottom of the *Gazette*, amongst the *strayed Horses* and *Apprentices*. For you know, *Sir*, I have nothing more to say ; unless it may be here convenient, *Sir*, to beg so much room in your *Letter*, as to desire those (if there be any such) who are still offended at what I said concerning *Allegories*, to read one place of *Scripture*, as well as another : and when they have read, and well weighed , what is said by *S. Luke c. 8. v. 9.* That *his Disciples did not understand the Parable of the Sower* ; and not understanding , desired the meaning ; and (as the *Learned Dr Hammond* notes) *Christ answered, that he did it on purpose, as a punishment to those that had had clear means and perspicuous expressions and manifestations ; that seeing they might not see ; that is,*
clear

clear means was now denied unto them, and none but parables was allowed, as a punishment of their former obduration against his means: As also, upon what occasion it was that our Saviour said, S. Matth. 13. 14. And seeing they shall see, and not perceive, i.e. (as the same Doctor observes) being an obstinate people they shall not receive so much profit as otherwise they might: things shall be so anigmatically and darkly represented to them, as that they (having before shut their eyes) shall now discern but little; and what follows, v. 15, For this peoples heart is waxed gross, &c. i.e. (I speaking still of making use of Parables) and this is a just judgement of Gods upon them, for their former obduration and obstinacy; in that they would not see nor hear heretofore: I say, when they have considered of these, and many such like places of Scripture; and after all, they shall still think, that they have as much reason to punish their Auditors, as our Saviour had some of his: Nay,

to torture them with *Allegories* ten times more remote from common apprehensions; I have nothing to say to them, but only to leave them to their own way, and understanding.

But it is time now, Sir to take my leave of you, and (setting aside all fashionable conclusions) I desire that I may do it with what *Bishop Saunderson* says in his first *Sermon ad Aulam*; which possibly may do some body or other more good, than any complement could ever have done you service. He speaking, Sir, of making use of *Rhetorical ornaments and elegancies in popular Sermons*, says thus; *That as such things are sometimes very allowable, useful and approved of by Scripture it self, if it be discreetly and sparingly done; and counts those uncharitable, and unjust, that in general condemn all such Rhetorical Ornaments as savouring of an unsanctified spirit: So (says he) I confess there may be a fault this way and (in young men especially before their judgments are grown to a just ripeness)*

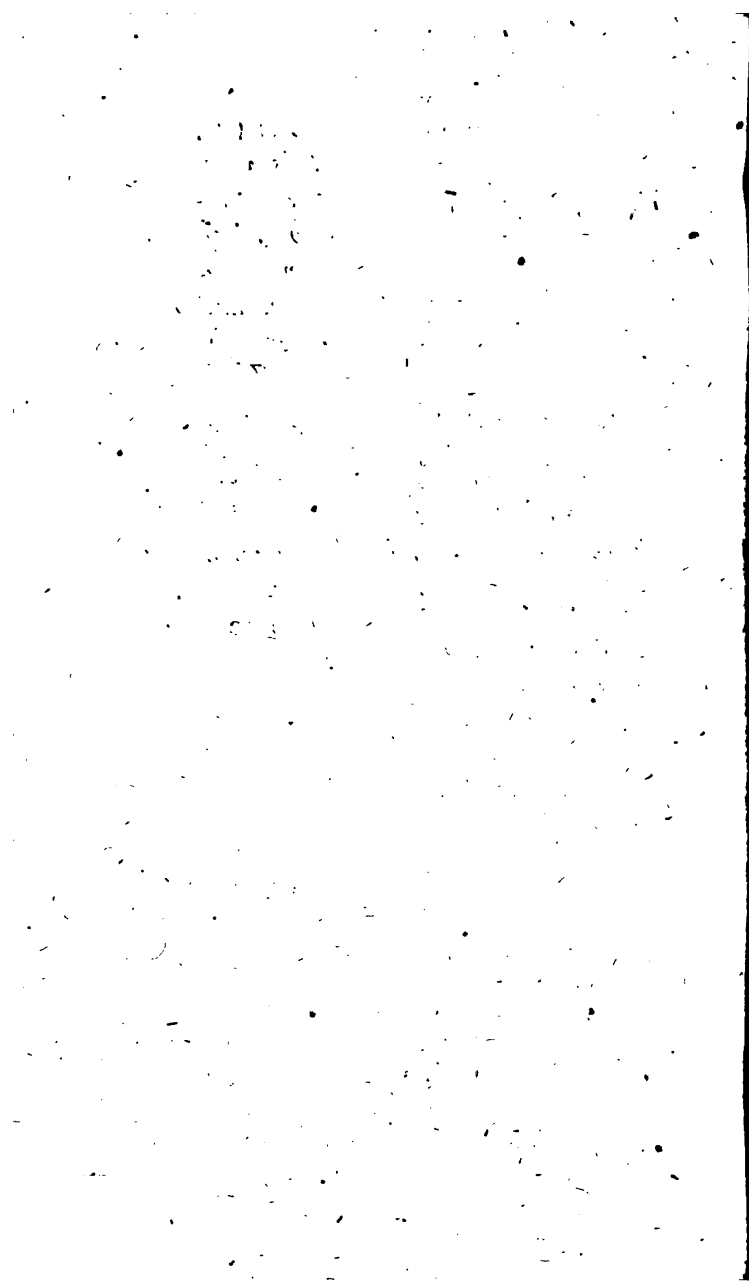
ripeness) manytimes there is. For (as he continues) affectation in this as in every thing else is both tedious and ridiculous ; and in this by so much more than in other things, by how much more the condition of the person, and the nature of the business require a sober, serious, grave deportment. Those Preachers therefore by a little vanity in this kind, take the readiest way to bring both their own discretions into question, and the Sacred word they handle into contempt, that play with words as children do with a feather.

I have been mistaken by some, but however I hope you will always think that I am,

Sir,

Your most Humble Servant,

T. B.



A
LETTER
To B. D.
i.e. Barnabas Oly
THE
PUBLISHER
OF
Mr. HERBERT'S
Country Parson.

From T. B.

L O N D O N,

Printed by *R. Holt*, for *Obadiab Blagrove* at the Sign of the *Bear* in *St. Paul's*
Church-Yard, over against the little
North Door, 1685.

THE
JOURNAL
OF
THE
ROYAL ANTHROPOLOGICAL INSTITUTE
OF GREAT BRITAIN AND IRELAND
VOLUME 11
PART 1
1911
LONDON
PUBLISHED BY THE
Royal Society of Great Britain
11, BEDFORD SQUARE, W.C.1

A LETTER, &c.

Honour'd Sir,

I Received your fifth *Paragraph* (as you call it) long since, wherein you tell me, that I am the *Author* of a *scandalous Book*: and if I had the very next day sent you word back again, that I am not the *Author* of any such *Book*, I had given you just as full an answer, as you have given reasons that I am so. For that great service, *Sir*, that you have done the *Church*, and are able still to do it, I have a very great respect for you: but I do much wonder, that you would not a little defer calling any *Book scandalous*, till you had thought of some better

ter ways to make it appear so : or have told me what you meant by *scandalous*. For you know, Sir, the word has been taken in so many senses that there has been a time when *Almond butter* has been counted *Rebellion*, *minced Pye* *Idolatry*, and if a little *Wine* were put thereunto, it was as ill as *Worshipping the host* : and to eat *Custards* with *spoons* as abominably *scandalous*, but to be ingag'd in *Sack-posset* up to the eyes, with *Ladles*, was *Christian*, *Orthodox*, and *Brotherly*. Therefore when you say that that *Book* is *scandalous*, if you mean that it puts men in mind of their follies, that it abates the glory of some mens preaching, that some people now are longer making their Sermons, if you mean that some dislike it, wish that it never had been Printed, are very angry, nay are staring raving mad ; I know then that it is so very *scandalous*, that there be those that are lovers of themselves and only of their own way,

way, that at a venture they with the Author hang'd, a thousand and a thousand times over.

But if you meant any thing more by *scandalous*, I wish you had made it out. For I would not have you think, *Sir*, that you have done enough towards it, only by saying (as you do) that *I am puffed up*, that if I had known the man that preached upon *Weep not*, &c. I ought to have cryed: That my Book has given offence to diverse eminent, grave and Learned men; and is loathsome to all good men. That Henry the Eighth had like to have been in Orders, &c. and that you know of two or three Noble mens sons that in former times were in Orders, and of six or seven that at this present are: and that an holy man in a poor Living is in the kingdome of Heaven, if there be one upon Earth: which (you say) you believe, because you durst undertake to hold this Thesis against any Jesuit, viz. *Status inopis parochi*

chi in Ecclesiâ Anglicanâ, est perfectior statu cujuslibet Monachi in Ecclesiâ Romanâ. But I suppose, Sir, when you design'd me a *Paragraph*, and to call my Book *scandalous*; you intended some better reasons, if you had not forgot them. But I pray, Sir, how come you to think that I was puffed up? I profess, Sir, I don't find my constitution to be a whit more *scandalous* than formerly: My pulse beats neither faster nor loftier: the same girdle still takes me in. I neither sleep deeper, nor eat more. I have not I confess lately examin'd my foretop; that possibly may be a little started forth; but otherwise I know of no alteration in my self.

Again, Sir, you'd have me to have cried and pittied him that preached upon, *Weep not, &c. rather than have, &c.* I pray, Sir, to what purpose? that man is quiet in his grave, and I did it not because he or his *Exetutors* had e-
ver

ver affronted, or offended me; but because I knew of no better instance to represent the vanity of such kind of idle *shreddings*: and to put an end to the extravagancy of them. I intended to vex no man now alive in the whole world; nor to please and delight my self in triumphing over the imprudences of the dead: but yet, for all that, some people are resolved to think, that I am a *Devil*. I know not how big. However, my Conscience tells me, what was my design: and I bless God Almighty that he put it into my mind, and that I was enabled to finish it.

Neither would I have you, *Sir*, so over-confident that that same *Book* you call *scandalous*, is so very *offensive and loathsome to all good men*. For I am sure you have not lately spoke with all the *good men in the Nation*: For I know several that are not of your opinion, and that are very good *men* too:
and

and for ought I know, as good as yours: they being as eminent for learning, for piety and for *suffering* too: and then I am sure, you'll acknowledge them to be without all doubt good: I say, I know several, and such who were born much above forty years since, (for if they had not, with some they would not be worth sixpence a hundred) that at the first reading thought the design to be honest, and the Book still to be useful: and if I be puffed up with any thing (as you think I am, *Sir*,) it is not I'll assure you with any jest, story or gloss, that you there find, but to hear of some that are throughly convinced that it is not the best way to spend two days of three either in dressing up plain sense and meaning with obscure *Rhimes* and *Fingles*, or with other sorts of elaborate, useless *fineries*.

I suppose, *Sir*, I am to look upon my self concerned in all your fifth *Paragraph*: But when you tell
me

me of some persons of *Honour*, that have been heretofore, and of others that are now in holy Orders; I know not how it should come into your mind, to think any thing of that against me; whose great design it was that there might be ten times as many; and though you are pleased to say, that *an holy man in a poor Living is in a Kingdom*; yet I hope, *Sir*, that your intentions of augmenting your own *Living*, for the advantage of your successors, will not remove you ever a whit the further, from that *Kingdom* you there mean.

If you desire, *Sir*, any further satisfaction, I must refer you to my second Letter: which I think is plain, even to those very men, that *would* not understand my first; notwithstanding those two objectors that now follow.

I have nothing more, *Sir*, but to let you know that notwithstanding all this, I have a great esteem for

O

you

[194]

you : not only because you dealt
friendly with me, but because you
ought to be esteem'd by all, as you
are by

Your Humble Servant

T. B.

A

A
LETTER

TO THE
AUTHOR

John Bramhall Bp: of Derry
OF THE

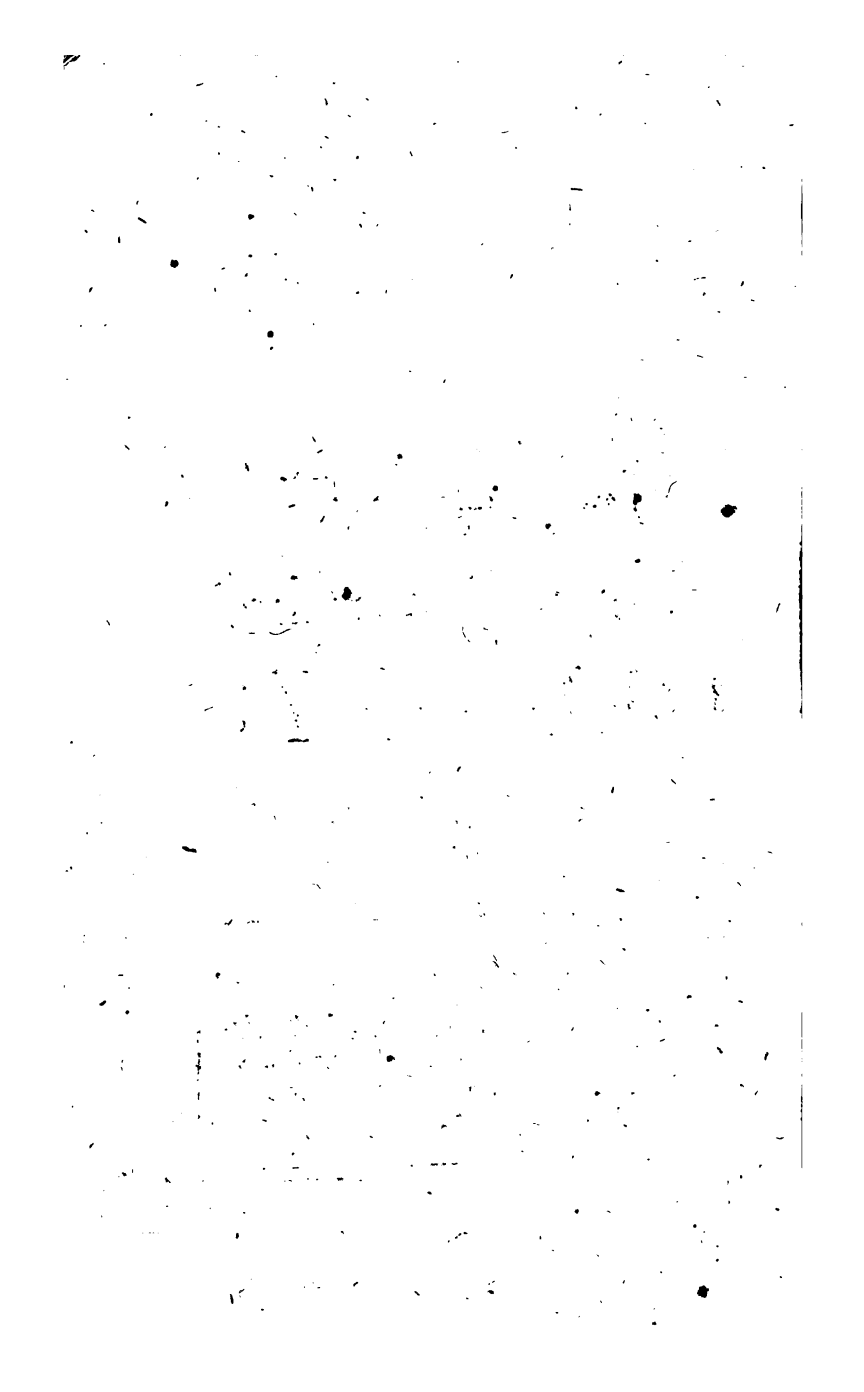
Vindication of the
CLERGY:

From T. B.

— *Silvestrem tenui.*

L O N D O N,

Printed by *R. Holt*, for *Obadiah Blagrove* at the Sign of the *Bear* in *St. Paul's*
Church-Yard, over against the little
North Door, 1685.



A LETTER, &c.

S I R,

Although for your own convenience and service, you have appointed me to be *young Shimei, Fanatical skip-jack, Secretary to a Committee of plundered Ministers, and Secretary besides to another company that believe no life after this* (which is very nigh, as bad as the former) yet, for my part, I am fully resolved to apply my self to you, only by the way of *dear Sir, sweet Sir, and sometimes plainly, Sir.* For if I should go and call you *Giles of Tilbury, Philip of Southampton, Gabriel of Doncaster*, or the like; your name perhaps all this while

O 3 may

may be *Zoroaster*, *Zerubbabel*, *Boreas* or *Boanerges*. But let it be what it will; and live where you can, on this side or beyond *Trent*: nay, live as far as *Barwick* upon *Tweed*, *Sir* still holds good; and will find you out there.

And now, *Sir*, in the first place; I must return you many thanks, for your extraordinary kindness towards me, in respect of what I found from your *Brother Answerer*, *W. S.* For though you tell me (p. 26.) that he was too civil to his old acquaintance, and too free and prodigal in his concessions: and though by your fiery and fierce *Latin* (*facit indignatio*) you put me into a most dismal fright, and had like to have made me miscarry: Yet I plainly perceive, where there is any thing of sound, and substantial tenderness at the bottom, nature cannot dissemble long, but must needs discover some of its sweetnesses. For whereas severe *W. S.* confin'd me wholly
to

to *cracking of Nuts*; you are pleased, *Sir*, to give me my choice of happiness and imployments. For when I am altogether tired and scorch'd with chasing *Butterflies*, then have I your most gracious leave to retire either to my *pilling of straws*, or to cool my self, and my *chicken broth*, or to call in at the *Market Cross*, and rest my self in the *Pillory*; a very *laudable place*, and allowed of by *Authority*.

And therefore, I say, I must upon all occasions acknowledge my self to be yours, for these and many the like affectionate expressions, in your *Vindication*: which, when I well consider, are so very sweet and engaging, that I must needs hold my self obliged, for your sake, at any time, either to skip off a *Steeple*: or to make an end of that odd jobb of work which *Nicanor Seleucus* left unfinished between the *Euxine* and *Caspian* seas (If you be very sure, that it was ever begun, for I

and if the memory be sufficiently employed at School, it will lay a good foundation for the perfecting the understanding afterwards. This was *W. S.* his opinion, and objection: to whom I reply'd, your *Humble Servant W. S.* and some little more besides according as I was able. I know not how long after, out comes the *Vindicationer*, and spruces up this objection: with some fine bedeckings, and embellishments, and a needless quotation out of *Plato*, and brushes forth, as if he had discovered a third *Indies*; saying; *Every body knows, but the Contemner of the Clergy, that Children have a moist and supple brain, like soft wax capable of any impressions, and that memory is the most early faculty of the soul; which exerts it self in the very dawning of sense, and cogitation, (whereupon Plato calls it the Mother of the Muses) and is in its prime and meridian vigour, before Imagination or Phancy,*
much

much less understanding and judgment come perfectly to them. Now, Sir, do you think that I am such a fool and owl, as to reply to any such thing as this? You tell me that a child's brain is like soft wax: and I tell you, that if you had put to your soft wax, plaister of Paris, Puff'd past, Curds and Apple-sauce, I would not have answered you one word. And what do I care if Plato calls memory the Mother of the Maids? I have nothing to say against Plato: but I have only this to say, that if that be the opinion not only of Plato, but of the Brachmans and Gymnosophists of India, the Bards and Druids of Gaul, the Magi of Persia, the Chaldeans of Babylonia and Assyria, the Priests of Egypt, and of every one of the Philosophers of Greece; I am so very busy and surly at present, that I will not speak to any such thing. Indeed, as to what I said, of mixing at School some other pleasant learning

learning with *Greek* and *Latin* ; you differ a little in your accompts. For all that *M. S.* objected was, that it is more proper to learn those things which I mentioned afterwards. But that you may be sure to out-go him, and not to grant so much as he, you are of opinion, that to go about to teach a lad of twelve years of age a little *Arithmetick*, or the *circles* of the *Globe* or the like, it is *εὐσεμνόν* 'tis every whit as impossible as it was for *Nero* to cut a channel from the lake *Avernus* to the mouth of *Tiber*, and to pierce the *Massy Isthmus* in *Achaia* : or as it was for *Nicanor Seleucus* to cut the streight between the *Euxine* and *Caspian* seas ; or for *Cleopatra* that which divided the red Sea from *Egypt* ; nay, 'tis not only *εὐσεμνόν*, but *τοὐναντίον* : such a monster, as that teeming *Africk* never brought forth the fellow of it ; and every whit as ridiculous, as if you put *Hercules's* shoes upon a dwarf, or as if *Lambs* could wade, where elephants are forced

forced to swim, or as if every little *Philistine*, could play at quarter staff with Goliath's beam. Now, *W. S.* did not think it thus vengeanably impossible; but only that it was not the most proper time.

In like manner, there is some little difference between you, about your believing that there might be a reason, why *Lawyers* and *Physicians* prove better than *Divines*, having the same education. As for modest, *W. S.* he only wonders a little at it, and says *it is very strange if it should be so*: but he does not defie all reason, that might be given: not knowing but that there might be one in *Banko*. But when you come to consider of it, half a year after the reason was repeated out of my first letter, you fall on to purpose, and challenge all the *Logicks* in *Europe* to make it out. I wish with all my heart, *Sir*, you had not challenged them every one. For
I'll

I'll warrant you besides *Burgersdicius*, *Heereboord*, *Crackanthorp*, and *Keckerman* there be vourty at least. The *King of Spain* (to my knowledge) has abundance of *Logicks*, and I'll assure you the *French King* wants neither *men*, nor *Logicks*. Indeed I must wish again, that you had thought of it a little better: for this same *Europe*, *Sir*, that you so daringly challenge, is a very large place, and will hold many *Bushels* of *Logick*. For as I find in a learned *Author*; *Europe* reaches *Eastward* as far as the *Ægean Sea*, *Helle-spont*, *Propontis*, nay, as far as your very *Pontus Euxinus*, and beyond; and then *Southward*, *Northward*, and *Westward*, I know not how far.

I must confess that there be two or three things against my *Letter*, that are near upon as *massy* as the very *Isthmus* it self; that wound me for ever and make me groan again; which were not at all taken notice of

of by *W. S.* but whether he overlooked them out of friendship, or tenderness of nature, or weakness of eyes or understanding, I am not able to say; but sure I am, he says not one word of them: The first that I took notice of is *pag. 38.* where you are very severe upon me for maintaining that a *break-fast* is like a *fast*; and that *any Text in the Bible is more like an ingenious Picture, than a Break-fast is like a fast*; and you desire the *World* to judge, if it be not a very odd similitude. Now because this is an absolute new objection, wherein my reputation is much concern'd, and a matter of so great moment, that it is quoted again, as an everlasting abuse to me, therefore I must answer as warily and distinctly as the case will admit of: which I shall do in these three following Propositions. First, I confess, grant, and acknowledge, that a *break-fast* strictly and severely taken, is not at all like a *fast*; In the second place I do lay down and hold (and resolve to do it to my dying

dying day) that a *Break-fast* may be as dreadful as a *fast* ; provided it be an *old Parliament one* ; for that alters the case very much : for the clearing of this, turn to plodding *Aristotle, de oppositis*. In the last place I do most stiffly maintain, that I never said that a *Break-fast* is as dreadful as an *old Parliament fast* : but I'll tell you what I said, that *the repetition day for the Grammer is usually as dreadful as an old Parliament fast* ; and fourteen lines after, I said, (and will say it again for all you) that *to be bound to get two or three hundred Verses out of Homer for break-fast*, is no very pleasant task. Now I profess it was a spiteful, *fanatical, skip-jack* trick of mine, that I did not right down say, that a *break-fast* is like a *fast* ; (the two words are but fourteen lines distant one from the other ;) for then you might have enlarged the Title of the *accusation*, that was to be written under me — *The Author of the Contempt of the Clergy, &c. and that* *says*

Saies that a fast is like a break-fast.

Another thing that was wholly forgotten by *W. S.* is that he takes no notice at all, how greatly convenient it might be, if there were pretty store of such as were *poor* and *ignorant* mixed with the rest of the *Clergy*: for as you very well observe *pag. 21.* this makes up the *Harmony of things*: for, say you, were there not an *Ignoramus* or two amongst the *Lawyers*, some *Quacks* and *Empiricks* amongst *Physicians*, some *Idiots* in the *Schools of Philosophers*, some dunces in the number of pretended *Schollars*, and some *poor Gentry* amongst the rich, there would be no *harmony of things*; not any at all, most certainly: but all the *Clergy* would be as dull as a *barn-door*.

There is also one thing more that you urge against me, *p. 93.* that must go wholly for your own; and it is this; *Supposing a vicar has but a great in the house it is a most unimaginable thing, that he should break such an entire summe, and spend his penny.* Now

I durst not for my ears, go about to make any reply to this : because you say it is a calumny that has so little of probability in it, that the Devil himself cannot believe it : and I have no mind at all to dispute with him : and therefore this must be registred and allowed of as an unanswerable objection against me ; and wholly of your own invention. I'll take care it shall be fil'd amongst the *Gazets* and *Philosophical News-Books*. But indeed as to the advantage and convenience of using of *Latin* in *Sermons*, where no body understands it ; I must needs do *W. S.* so much right, as to confess, it was not altogether forgotten by him ; but withal it must never be denied but that the four reasons that you have added, have so very much strengthened and advanced that business, that *W. S.* cannot come in for above a *fifth part* of the glory. For, first of all, say you, *It may be convenient for the Minister, to quote out of the learned, Greek or Latin*, though no body understands

it, to distinguish himself from such who preach altogether in *English* at *Conventicles*. Admirable well contriv'd ! for if they were distinguished by nothing else, but by observing the *Canons* and the *Act* of *Uniformity*, it would be very hard to know one from t'other. Secondly, *because Authority is a more effectual argument ad hominem, than a Demonstration.* That must needs be, because it is supposed that these same *homines* do not understand a word of it ; and so it must work most wonderfully and effectually. Thirdly, it is very convenient ; for, *though the people do not understand a tittle of it, yet so long as they understand more then they can commonly remember, it is well enough.* O 'tis extraordinary well ! And lastly, because *a man may so preach in English, that all people shall not understand him ; (that is, if he gives his mind to it, and makes it his business :) for there be δυσνόητοι in a chapter of St. Paul read in English.* Is it not great pity, that you were not matched to that

same *teeming Africa* you speak of? what a *breed* of *Reasoners* would the World have had?

Now, would it not make any one in the World raving mad, to hear such stuff as yours boasted of for sense? but for all that, I shall take up my self according to the *Philosophers* Rule, *πῶστα μεταβολὴ φύσει ἐκστατικόν*: and not be so angry as to answer your *Book*. Nay more than that, I intend to be reconciled to you, to love you, and entertain some hopes of you, upon condition you'll promise me three or four things, which I must heartily request of you: and if all the World do not say that they are very seasonable and proper for your Constitution, I'll undertake never to beg any thing again.

In the first place therefore I do most earnestly request of you, that you do not for the future print any *quibbles*. Be as merry as you please, and as witty as you can afford; but for one so extraordinary full of *demonstration*, and so very well acquainted

quainted with *Euclid*, even from a *shoulder of mutton* to a *dish of wild fowl*, for such an one to play and trifle with words will certainly in time very much abate your reputation, and more then that weaken your rational parts. What an easie matter had it been for you, when you were speaking of *English disputations* and *Declamations* being used in *St. Pauls*; to have said, that it was allowed of by the *Usurper*, or by *Oliver the Tyrant*? but you must go and say it was connived at by one *Tyrannus*, but you did not mean him in the *Acts*. It was great pity indeed that you did not mean him, because he was dead five or six hundred years before *St. Pauls* was built. In like manner, when you tell us, *Pag. 75.* that it is not at all likely that *star-board* and *lar-board*, &c. should ever come into a *Sermon*, since *Pulpits made of Ships beaks* have been out of fashion: You had better have given any other reason of its being unlikely, than that: for though by chance I take the Jest

of it, because I have read *Godwin's Antiquities*: yet how shall those poor Readers make shift to admire you, that do not understand the full signification of *Rostrum*, and the History of *Roman Pulpits*?

I desire also that you would consider that there be some *Phanxies* which at their first foundation were very good and laudable; but when they have been torn, and tossed up and down, by every body, for an hundred years together, they then become tiresome and degenerate into all the iniquity and nauseousness of a *quibble*. For example; suppose you have a mind to abuse a man to death, and to tell him that he talks like an *Apothecary*: do so; spare him not at all, but down with him, and make the Rogue sufficiently ashamed of his folly, and *Apothecariship*: but (if you love the prosperity of your *Family*) I desire by all means, that you do not train it in with a Story of *Doctor* three or four lines before; telling him that *for such a thing to be so or so is indeed*
the

*the opinion of one Doctor ; but what if he should talk all the while like an Apothecary ? So to tell a man that he is an Hogshead , is searching questionless , and goes very deep : but if you put empty before it , and tell him that he is an empty Hogshead , then I count there's little hopes of life : but if he chance to find the word *Tun* within five or six lines of this abuse , he presently takes heart thereupon , begins to crawl again , and does not care at all for dying .*

We must alwaies grant, *Sir*, that it was very well done of him, who first observed that *where God had his Church, the Devil had his Chappel* ; and it was pretty well done of him, that observed the same in the second place ; but to go on, and observe it over, and over, and over again, without all doubt, does take very much away from the primitive glory of your observation. And thus *Nicholas Nemo, diebus illis his days*, to be born under a *three penny planet*, to render *quantum dabis* into pure cur-

rant English money, to correct the defect of nature's pencil, and many such like (which you abound with) were questionless at first very ingenious and without all exception ; but the jestingness of them, by too much using is so utterly worn out, that they will work no more than the powder of an old post.

But amongst all *quibbles*, as you desire to flourish and be for ever famous, be very sparing of such that depend wholly upon the *Title* and outside of *Books*, viz. *εἰς αὐτὸν*, *Hobbs his Creed*, *the Gentleman's calling*, *Ignoramus*, and such like ; for they lying very obvious to every ordinary phantasie, you may chance to make a jest, that has been made an hundred times before. You'll find this, I promise you, to be very good advice, if you consider well of it.

Now I am, I must confess, perfectly of your mind, as to what you say, *pag. 59.* concerning the great advantages and excellent use of *quibbles*, if handsomely managed, by reason

son that they are a great promoter of health in general, and an easie amulet against some distempers that hang about sedentary men in particular; that they unbend the mind, loosen the distended nerves of the soul, and revive its drooping spirits after a wonderful manner: which agrees very well, with what the worthy *Author Witts Commonwealth* says in the first part, pag. 215. concerning *Musick*, viz. it is the bodies best recreation, it overcometh the heart, and comforts the mind, it is the Queen and Mistress of the soul, it is the loadstone of fellowship, the cheerful reviver of dulled spirits, the sole delight of dancing, and sweet-meat of sorrow — But let me tell you, that neither your self, nor that learned *Author*, have spoken half home to the business. Alas! dear Sir, you speak but timorously and modestly; this is nothing to what I can tell you. What think you of him that without any vulgar instruments used for that purpose, only by the help of a good lusty *Foque*, and a *Few-trump* couched

couch'd a *cataract* of seven years standing: and of another who quibbled a *Wen* of the forehead, as big as a Goose's egg. Great cures upon my word! and the greater, because these sorts of *Medicines* work chiefly upon the lower parts. You would wonder, *Sir*, to see what a vast quantity of *gravel* hath come away upon two or three *jest*s. It is reported of one *Harmonides* (not your *Harmonides* the Fidler, but another that I have) who having been tortured several days with the *stone*, and trying several *Medicines* to no purpose, was advised at last to send for some ingenious *Fester*: no sooner was the ingenious come into the house, but presently the pain much abated, (for a *jest*, you must know, if it be strong, works at a distance as well as the *Sympathetick powder*,) and being carried up into his Bed-chamber, he let go a *phansie* of a good moderate size, (but whether it was *quibble* or *jeque*, my Author does not say,) upon which the stone presently turned; and
adding

adding to that, one a little stronger, it was soon after voided. Neither is this at all unlikely, when we call to mind how plentifully a great Person of our own Nation bepissed his breeches, after a long stoppage of *Urine*, meerly by one *jest* of the *Doctors*, when all his *drugs* would not draw one *drop*. But were there nothing in all this that tended to the commendation of a *jest*, yet certainly they (from what you say) are very allowable, sacred and Orthodox ; because (you know) *S. John went a Partridge-catching when he writ his mysterious Revelations* ; and what is more like a *Partridge* than a *quibble in Feathers* ?

Now, I would not have you think me so spiteful and malicious, as to say, that there is nothing of real wit in your *Vindication* : for let people say what they will, and carp, and catch, and except, and caprice, yet they are forced to acknowledge in spite of malice and calumny, that there are in the whole *Vindication*,
four

four or five as good, clear, and well dressed humours, as ever were made : and lest you should think I flatter, I'll tell you the very places ; that you may know what is approved of, how to value your self, and to do well again when occasion requires. The first happy thing that is approved of by all, is your putting in that *scrap* (as you call it) of the *Poet*.

— *Quid enim tentare nocebit?*

And then your saying immediately after, that you did it on purpose, because *you knew it would trouble me vilely* ; and I'll assure you it was well ghesed ; for I hate such a *scrap* of *Latin*, as I do a *Viper* or *Toad* : and though I made shift to take a slumber of seven or eight hours that night ; yet I found that your *Poet* rejoined next morning most horribly : and I'll assure you, it cost me a glass of *aqua mirabilis* to compound with him, to be quiet. The next humour that they all grant to be good
and

and very allowable, is your telling me that *you had got ground of me, more then I did allow the Vicar for his Glebe.* It was well observed, for I do confess I do allow him but little. The next is (that is allowed) your calling *Cicero's son Mark a codshead:* they acknowledge it to be well said, and true; for the *Rogue* proved not otherwise. A fourth is your forgetting the *Roman Lady's Bitch's name* that *Thesimopolis* had the tuition of: these are all that I can get to be generally allowed. I have put in hard, I'll assure you in all companies, for two or three more: as for example; *the Papist and the Puritan being tyed together like Sampson's Foxes:* I liked it well enough, and have beseeched them to let it pass for a phansie: but I could never get the Rogues in a good humour to do it. For they say, that *Sampson's Foxes* have been so very long, and so very often tied together, that it is high time now to part them. It may be, because something very like it, is to be found in a *Printed Sermon*

Sermon, which was preached thirty eight years ago; it is no *flam*, nor *whisker*: it is the 43. Page upon the right hand. Yours go thus: viz. *Papist and Puritan like Sampson's Foxes, though looking and running two several wayes, yet are ever joyned together in the tail*: my Author has it thus; viz. *the Separatists and the Romanists* (there's for your *Puritan's* and *Papists*) consequently to their otherwise most distant principles do fully agree, like *Sampson's Foxes tyed together by the tails, to set all on fire, although their faces look quite contrary ways*. I phansied a good while those two stories you tell, pag. 41. how that *Socrates* (though his Mother was a *Midwife*) could not make his *Schollars* bring forth any Science, unless they had understanding to conceive it: and that it was ill done of *Cicero* that he did not examine the boy *Mark's* parts before he went to Athens. But I profess, (I know not how) it came at last into my mind, that I had learnt this at School; and looking into my
Clerk's

Clerk's formula (out of which I used to steal my *Themes*) upon that close and elegant discourse, *E quovis ligno non fit Mercurius* ; there I found them both in the very beginning of the *Speech* , viz. *Socrates* , &c. But this I must confess was Mr. *Clerk's* rudeness ; for if he had taken care (as he ought to have done) to have placed those two *historical observations* , a little deeper into that great Controversie , you might then have been supposed to have fetched them from some other *Author* , that was nearer to the *Original* . I have heard very often mention made of your calling a *disb of wild fowl* a *Pyramid* : but whether they approve of it or laugh at it , I cannot yet certainly tell : (when I certainly know , you shall have an accompt.) But I must seriously tell you that as to the *beards being made of certain she Asses manes* , I have very little hopes of putting that off ; (and I am somewhat afraid that the *shoulder of Mutton* or *Triangle* , will lie upon my hand ;) but you may

may be sure I'll do my best endeavour. Perhaps you may think is convenient to write some small thing and explain it: but if it never goes off for a phansie, seeing there be three or four that *Hell* it self can't except against, especially that of the *chasing dish being a Hypothesis*, which I had like to have forgot; the truth of it is, it was a very pretty thought, and I am confident will alwaies be so accompted.

Now, I must confess to you, that this same phrase of *pretty thought*, is none of my own; but (as I remember) 'tis in some late *Play*, which I thought fit to tell you, that you may be sure of what you ghes, *that I do sometimes borrow*, and (as I am your friend) I advise you to learn to do so too. For rather then I would stuff out a *Book* with *Lot* and *Lottery*, *Churches* and *Chappels*, *Fachin* and *Boaz*, with my old friend *Nicholas Nemo*, with *Pun's quibbles* and *small jests* a thousand times said before, and with all the featneesses that three *Languages* can afford

afford towards a *poor fanfie*; I would advise you to take that course which you think I do, and write *farces, far- dles, frequent company and steal from clubs, ransack all Romances and Plays, written before or since the King came in.* I would not stick at that; I would be for *heyte teyte, a cock or a bull, an horse-shoe or a mares nest*: I would make friends and get to be *Secretary* to some learned *Committee*, (*Boccaline* perhaps may sell you his place, for two hundred *Guineas*; for he hath got stock enough to set up for himself) and then get by heart their *dogmes, resolves and decrees*; nay, rather then fail, I would get another to write the *Preface*, or do any such thing: For, upon my word, if you go on thus, you'll be in as great danger of *breaking the neck of your parts*, as you think the *poor Lads* to be at *School* by venturing upon any *solid learning*. And as I would request you for the future that you would be very careful of *breaking the neck of your phanfie*: so take some

Q

care,

care, I beseech you, of *necking* your judgement; but above all things be very wary of calling that *Euclid* that does not conclude at all. If you had only said that you would endeavour to make such a thing out, or that you did not much question but that you should do it, and that very plain too, people would not then have called for their *Rule* and *Compasses*: but to say, that you would make it out as clear as any *Demonstration* in *Euclid*, and moreover to write, *quod erat demonstrandum*, after such loose and wide reasonings, that would scarce hold a *Pike* of half a yard long, (a Metaphor taken from a *net*, which I have seen as well as a *Ship*) was very rashly done. You had much better have sworn it off, as the *Poet* did his *Play*: although you had never so little reason for it.

What then belike (say you) Ignorance and Poverty must be grounds and occasions of contempt in the Clergy, I marry, that's a likely business indeed ! that was well devised by a Skip-jack phanſie !

phanſie ! a moſt excellent Jachin and Boaz ! a pair of ſpecial good pillars or poles for an airy caſtle ! but if I do not rattle down poles and pillars, if I do not wholly ſubvert and unhinge the confident ſwaggerer, and venter of Paradoxes, if I do not unjachin, and unboaz him, before I have done, I'll e'en renounce Euclid and all pretences to him. Come, Mr. Confident, you go and impudently ſay, that Ignorance and Poverty are cauſes of contempt. I pray, by your leave, Sir, how then comes it about that poverty was always counted a ſacred thing, and Ignorance the Mother of devotion and admiration ? Sure you will not venture to ſay that Godlineſs and devotion are contemptible things : there's one nut for you to crack. I think there's one bruſh for your poles : and it is very ſtrange if your caſtle does not tumble by and by. Now, Sir, for a little of your ſkill in Aſtronomy, to tight and ſtraighten your poles. Your bold Hypotheſis begins to groan already, and ſink it muſt, unleſs you

can reconcile admiration and contempt. I'll teach you to talk at random about things you do not at all understand. I'll teach you the meaning of Sumite materiam vestram qui scribitis æquam Viribus—I know you don't love it, but I'll make you eat Latin and Greek too, before I have done with you. Do you see Mr. Clergy-mender, how I have tript up both your poles at one stroak: but lest you should say that this was a surprize, or think, that I am stinted for demonstrations; I'll give you your Jachin and Boaz again: but then look to your self; for now I'll take them both away one by one, so fairly, so evidently, and scientifically, that pull and hold what you can, you shall plainly perceive your self a very sot, and fool: I say look closely to it; for I intend to make an home thrust. My demonstration shall go in just at your navel, and so let out the very guts of all your discourse. Ignorance, say you, at random, is a cause of contempt; boldly said for a skip-jack indeed; but I pray Mr. Apothecary answer me this

then.

then. Is not Magistracy as well as Ministry an Ordinance of God? How comes it then about that a Thatcher, suppose he be but a Mayor of a Town, although he can neither write nor read, shall be as much wondred at, and admired, be called as often Worshipful, be stood bare to as much, have the Mace carried as dreadfully before him, as if he had learning enough to be Lord Chief Justice: and how comes it to pass that hereditary Kings have been honoured and obeyed, that have had so little parts as to be forced to dispatch all things by their Council; and if these, though never so Ignorant, are to be honoured; are not we bound to seek out, and elect such; suppose we can tell where to find them? Now you had best cry for one of your causes of Contempt; do so, cry on, I don't pity you at all, and if I thought it would vex you as much (as quid tentare nocebit?) I would make you hang your self. I could carry you into the bowels and secrets of former Ages, and give you an historical demonstration.

What think you of the Roman Curiones, Augures, Auspices, Flamines, Extispices, Pontifices, Salii, Aruspices, Cultuarii, Victimarii, Capnomantes, Diales, and Cantharides, who have no reason to be believed to be any great Conjurers; and yet it is granted by all that the Diuel and they together, kept the people in sufficient awe: but you must be for your Astronomy forsooth, and your Atoms: you must be for your new projects and models, and for your heyte teyte's; and in the mean time, neglect all solid Learning, and Godwyn's Antiquities. But say when you have enough, and are sufficiently asham'd; for I have a whole cloak-bag full of pure Mathematical stuff still. What think you of your present Popish Priests, that can scarce tell how to read the Service, and yet with a little of Joseph's Humm, and the Virgin Marys Milk, are very well respected and admired? Do you think they would do half so much good and be half so much respected, if they were considerable Schollars? I pray
answer

answer me to that, Mr. Castle-keeper
 But why should I go about to pour
 forth such Historical rarities into
 an empty hogs-head? for although
 he should want parts to perceive the
 violence, and breaking in of a de-
 monstration, yet his Mistress Expe-
 rience may teach him so much; how
 Idle a thing it is to prate of. Ignorance
 being a cause of Contempt, or of wish-
 ing any Clergy-man should be more
 learned; whereas it is plain that the
 unlearned Weavers and Taylours in
 the late times, could swing the people
 more after them, then we can do
 now with all our Learning. Populus
 aliquando vult decipi; et si ali-
 quando cur non nunc? And there-
 fore from all this you had much
 reason to wonder how egregiously
 mistaken the little Historian was.
 For alas! Ignorance is so far from
 exposing a publick person to contempt,
 that (give him but Power and Au-
 thority with it) his only way and
 means to arrive to a great esteem
 amongst the generality of men is to re-

nounce all learning, and get as much Ignorance as possible: for the more ignorant, the more valued. And why? it seems strange at first: but when we hear the reason it is plain: because the generality of mankind are unlearned themselves.

And thus, Sir, having demonstrated not only that *Ignorance* is full out as *serviceable as learning* (for to have done that would not have argued any superfluity of parts,) but that of the two, it is much to be preferr'd: in the next place you shew that poverty carries it at least a length and half before *convenient maintenance*. And why? because no wise man esteems things by their gaudy outsides, the Horse by his trappings, the Ass by his burden. Because the learned Heathens never deified money, and Pythagoras recommended golden Precepts, not gold. Because Lucian lasses the blind God of wealth, as if he were a blind Bear. Because the Peripatetical summum bonum, when they had

had put money to't, was but a Golden Calf. Because Cræsus and Midas were but jingling Pack-horses. But this is Heathenish proof, now for Divinity. For, Was not Christ himself in a low condition? Was not his Fury of life and death most of them poor? and did not the foreman of the Fury S. Peter say, silver and gold have I none? Now from such Premises as these would not every novice (say you) in Logick conclude that it were better for a Clergyman to have but twenty pounds a year and half a dozen books, than an hundred and a good Library? No; I am confident he would not, if he had read but two Chapters in Logick: nay, if his Tutor had only promised the poor creature a little of that same, and he should conclude so, I would have him presently sent home, and never be suffered to conclude again. Now, Sir, do you think that I will spend any time in exposing such nonsense as this, which is so very plain and palpable that
all

all the malice in the world cannot misrepresent or make it worse? not I, I'll assure you. You talk somewhere of bestowing your *Mother* upon me: alas! you don't offer like a Chapman. For if you should sling in your *Grandmother*, *Aunts* and all your *Sisters* into the bargain I will not put my self to so much trouble. But yet I cannot forbear just to shew what a great *demonstrator* you are of your *second proposition*, as you were of your first: which you set upon p. 19. but it pierces not deep till p. 24. And if any one desires to see *Euclid* in a nutshell, there he may find him.

The case is this (or as you are pleased to read it *the ball of contention*) Whether there may not be here and there a *Clergy-man* so ignorant, as that it might be wished, that he were wiser. For my part I went and ghes'd at random, and thought there might be one or so: but my *adversary* holds and maintains, not only that there is
not

not so much as one now in the whole Nation; but shews it to be impossible that there ever was one, or ever shall be one. And for doing all this he only lays down one very small *request*, viz. That no man can present himself to a *Living*: from whence it follows as fast as hops, that some body else must do it (for no man can be himself, and some body else with all the little *things* about him *Secundum idem, ad idem, &c.*) It remains therefore to be examined, who this somebody is. And it will be found to be either the *King* himself, or some *Noblemen*, or *Collidge*, or *Corporation* or *private Gentleman* (for these are all the some-bodies that can be thought of) but it is as plain as any thing in *Euclid*, that it is perfectly impossible that any man unfit or unable should by any of these means get into a *Living*. For suppose we try a little and begin at the highest. *Will any body be so bold, saucy and impudent, so forgetful*

full of all allegiance and have so little dread of Majesty, as to dishonour the broad Seal, and beg its favour, in that wherein he knows himself unworthy? Itē, procul Itē profani. Nothing certainly is comparable to it, but stealing the Crown it self. In like manner it is as unconceivable, that any man that is not sufficiently improved, should procure a presentation from any person of Honour. For these being all Cousins to the King, whatever inconvenience or disgrace falls here, reflects at last upon the Crown it self. I need not shew how impossible it is that either a Colledge or Corporation should prefer an Hocus, when they have their choice of so many. There is nothing therefore now hinders the topping of the demonstration, and for ever confounding all that hold the contrary; but that some Gentlemen possibly out of fondness, kindred, &c. should not present such as they think fittest, but those that can beg the handsomest, or love an Horse most, or play at Bowls

Bowls or Tables best: But he is not worthy to breath in English air that can think so meanly of a true English man. But suppose there should be one or so that should wholly forget himself, and his Nation, so much as to enquire into some other abilities, and dispositions of mind, besides common learning, where is that bold Son of Simon? O that I could but set my eyes upon that Varlet! how would I tear and confound that Rogues Conscience! I'd teach him to fall in love with Horses, Gentlewomen, and to play at Tables and Bowls! What? was there never an Horse in all the Country that would please you, but after such great bounty you must get away your Patron's Horse? Would no pace nor trot serve you but just your Patron's? and was there never a Gentlewoman in all the Nation to inveigle, but you must put the House into an uproar, and steal away my Ladys, and leave her to catch cold, and the sweet meats to grow mouldy, and the morning
Broth

Broth either not half boyl'd, or not rightly seasoned? And to do all this where you were so very much oblig'd, and so very civilly us'd? Can't you receive a kindness, and then go home and meditate, and be meek and thankful; but you must grow saucy and insolent thereupon, and challenge your Patron to play at Bowls, or Tables, and cheat him of his pennies? So that it is very plain now (as any thing in all *Euclid*) that if one should offer five hundred pounds for a *benefic'd Hocus*, there is not one to be bought: for they are every one demonstrated out of the *Kingdom*. O *Euclid*, *Euclid*! who would not dye twenty deaths to be akin but to thy little toe? What a foolish and silly thing is *Astronomy*? what a man in the Moon, Will' With the wisp, Jack with the Lantern? 'tis all a bubble, a cheat and imposture. But as for *Euclid* he is stout, sincere and solid at the bottom. But I must tell you, *Sir*, that it was a little

tle too triumphantly done, to *defy* me to pick out ten Clergy-men not fit to discharge their duty, when you had got such a demonstration, that there could not be so much as one in the whole Nation. It was ill husbandry in you to spend so much defiance upon me alone, when your reasons were big enough to have challenged the whole world.

Not less admirable and full are your *Answers*, than your *demonstrations* are binding. I enquire, suppose, how those two hundred that usually commente shall be maintained or live. Live? *I answer* (say you) *first in general that they do live somewhere.* For as long as we do not hear that they dye in a ditch, or are knocked on the head, or starved; so long we have sufficient reason to conclude that they are all alive, and *enough is as good as a feast*; and the best of all can desire no more than to live. But after this general proof of
their

their *Mataphysical* existence; then you set upon a more particular resolution of the case. Two hundred it seems I hold yearly commence. Now, say you, let us bring things a little to standard, and but observe closely how our small Conjecturer talks at randome. First of all, say you, many Gentlemen commence, then Lawyers Common and Civil, then Physicians, and then a fifth part are preferr'd in the University: and if all these were deducted out of his two hundred, the remnant will not be very great. Six or seven I suppose or thereabouts. But however, Sir, If you please we'll a little examine this same remnant; a fifth part, say you, I must deduct because I have said so; Well: let that go: I won't repent; that's forty. Next, the Common Lawyers are to be deducted. Let me see. I cannot afford above four at the most; for most of them go to the Inns of Courts, before they take any degree: And I care not much if I allow

low *four* more for Civil Law, and as many for *Physick*, and then I'll give you *six* to *commence* that intend no calling at all (which is more by half than I need to do) and then out of pure love, I'll fling in *two* more, all which put together make just *sixty*. Now if these same *sixty* be carefully taken out of two *hundred* according to the best rules which either Ancient or Modern *Arithmeticians* have laid down for this great affair: I am cruelly afraid that there will remain an *hundred* and *fourty*. A jolly company I profess for a *remnant*! but however let them go: they'll make shift well enough, so long as you know a way how to make them all *exist*.

The next thing that I must get you to promise me is, that you would not ghes where men *dwell*. For it is nothing to your purpose: and besides many a phanfic and jest is lost if you should chance to be mistaken. I shall beg leave,

R

Sir,

Sir, to press this upon you only in two or three instances. If you remember, Sir, at the very first Page of all your *Book*, you fall into a most dismal strong fit, that *T. B.* and *R. L.* are all one: and that they are intended only for blinds, to cheat and gull the world. Now I must in the first place tell you that *W. S.* was the first that found out this; and therefore you must not look upon your self as the *Author* of that *suspicion*: only he did not make so good a *quibble* as you did. but to go on, Sir, I pray why are you so very mistrustful? what? have you bespoak or bought up all the *R. Ls.* in the *Nation*, that you will not let a man have one? or is the *family* so very small, that amongst them all there should not be one poor dear *R. L.* that should fall to my share? fear not, Sir; for upon my word if you were acquainted with them, so well as I am, you would acknowledge the *R. Ls.* to be a very large and spreading *family*:
 There's

There's a plentiful *stock* of them in *Middlesex*, and several in other parts of the *Nation*. And if amongst all these there be but *one*, whom it is worth the while to admire, to observe, or send *Letter* to; then as to your *Greek quibble*, of *πῆξις* towards you are as utterly undone, as ever was *Oyster*. Suppose you had writ by way of a *Letter*, and directed yours to *B. X.* do you think that I would have suspected your integrity, or interest in that small *family*; and abuse you with the outside of *Antonius*. How do I know what interest you may have or make? I am confident there is no true gentle *English* spirit, but would have scorn'd to have done as you did. And then after you had abused one in *Greek*, calling me *τὸς μὲγας*, and *πῆξις* towards you, your malice must hold out to *Latin* too, *Qui nescit simulare nescit vivere*. Whereas all the world will say, that know any thing concerning the *T. Bs.*, that they are as far from

flattery and false heartedness, as all your Greek and Latin that you crowd together is from any wit.

It was, Sir, a little more modestly done, what you say in the following page, viz. that I write so as if I had been *Secretary to some Committee of plunder'd Ministers in the blessed times*. For you do not absolutely say that you stood just behind me, when I leaped a yard and half to snap at the *Covenant*. Neither are you certainly sure that I am an *Anabaptist*, *Independent* or the like; but only that any one may guess that I am of some *Reformado Congregation*, by my stile and canting expressions, and way of talking; which (say you) is the proper and *Characteristical note of a separatist*. Thou art a most excellent *characteristical guesser*, indeed. I'd have the *Catholick Church* employ you to guess what the *Turk* does really intend in his heart, and how much hurt he can possibly do to the *Christian*

bian Religion. You can easily do it, Sir, by your *signs* and *badges*, by your *Characterists* and *indications*. O it is a most admirable thing to have quick senses, and to be able to compare things, and lay all ends together right ! and to find out a *Separatist* only by his *whip* and *saddle-cloth* : and to be so tender-nosed as to smell a *Fanatick* as far as another man shall do *broil'd Herrings*, or a *burnt froise*. But do you hear, Sir ; have you quite forgot since you were at my house, when *Tyrannus* his *Sequestrators* and *Troopers* carried away my whole Stable of Horses, not leaving me so much as old *Sorrel* to ride on ? and do you remember nothing of your coming to see me when I was kept close Prisoner at *Basing-house* for carrying a Letter privately to his *Majesty* ? these are most *Characteristical* notes of a *Separatist*. I beseech you, dear Sir, don't ghes any more, you had better work all out of your own phansie, when you intend to abuse

one : and say that which shall certainly and presently take : and not what may possibly be a *jest*, if you be not mistaken, or if I please. You know, *Sir*, you have ordered me to be a *Doctor* : which if I will accept of, then to be called *Monticbank* and *Apothecary* are great discouragements. But suppose I am already engaged in the *Fam-mines* ; or am in no haste of Commencing, then when I shall be pleased to go out *Doctor*, you may possibly creep out for a *small wit*.

Thus, *Sir*, you tell me (*pag. 84.*) that you have a fine story for me, and that you will give me the honour to bear a considerable part in it. Now, I tell you, that I do not intend to receive any Honour from you, nor any disgrace, nor to be concerned in any story that you can tell, unless you can find out where my *Bastards* are at Nurse. Can't you live where you list, and let me do so too? I shall not enquire

quire after you, I'll assure you; nay I would not know you, if you should lay me down half a Crown towards it. I tell you therefore once again, I don't live any where, nor ever intend (as far as you shall know) to live any where, but only to *exist*, after that manner you provide for the younger Clergy. But, say you, I must needs know him, and have him live somewhere, or else the best story and the greatest piece of wit in my whole Book, will be utterly spoiled. Well! because I am willing to encourage all witty attempts though they be never so slender, therefore for once I'll hear some of your fine story (upon condition you'll engage never to ghes again.)

Belike then in the first place you give me to understand, that in your *travails* you met with a certain Covent where there was an ancient Pigeon-house, but the inhabitants were all fled. The best way certainly will be to roast a Cat, and

R 4 besprinkle

besprinkle her with *commuin* seed. They say this will fetch back the creatures again presently, if they were not very much offended. And thereupon, *Sir*, I mentioned the business to the Cat: (for you know *Boccaline* can make a Cat to speak.) Puffe, said I, we have lost all our Pigeons, and thou knowest as well as any man in France that a Co-vent without Pigeons is like a Cow without Cymbals; and therefore if thou wilt resign up thy self to the Spit, and be roasted for the bringing home of the Pigeons; thy Picture shall be hung in the Library, thou shalt be shown with the Phoenix's feathers and Remora's finnes, and be constantly commemorated with the Benefactors. Upon which the Cat, first kissing her foot, purr'd, and said. *Sir*, I must always acknowledge the great favours that I have received from this place: for whereas for many years I liv'd only upon course Mice and Rats; now I have my belly full of Triangles, and Pyramids, Globes
and

and Circles : But as to what you propound concerning my being roasted, I must confesse I am not altogether free; because I remember my Grandfire once told me that it was much worse than a sieve and scissars; and therefore charged me, as I loved my life, to avoid it as the most vile of all Conjurations. But this, Sir, I'll do if you please, I'll wait upon them, and let them know that if they'll come home again they shall be very civilly respected, have every morning a peck of Pease, and once a week fresh Salt-Peter : But whether they'll come or not upon this invitation, I cannot yet tell.

The next piece of honour you do me is to let me know that there be people belonging to this foresaid Covent, that have beards above a cubit long. Indeed, Sir, you would have added very much to this kindness of yours, if you had been pleased to have discovered what cubit you meant; for amongst the Learned I find there be five several sorts of Cubits : The first kind of Cubit
(called

(called the common) containeth one foot and a half, measured from the sharp of the elbow, to the point of the middle finger. The second, (*the palm cubit*) taketh one handful, more then the common. The third, is called *Regius Cubitus*, or the *Persian Cubit*, which exceedeth the common *Cubit* three inches. The fourth, is the *sacred Cubit*, which containeth the Common or vulgar *Cubit* double, wanting but a quarter or fourth part. Lastly, there is a fifth *Cubit*, called *Geometrically*, which containeth six common *Cubits*. Now when you say *Above a Cubit*; if you chance to mean this same last sort of *Cubits*, and withal let but *Above* signifie a good way bit, the Story thereby will become much the stranger; and your telling of it the greater favour. But then; as to what you tell me, that *you being invited to dinner, observed that every man sat down where he pleased, and fell to, where he liked best.* Give me leave, Sir, to tell you, that I am afraid that a great part of this
 is

is of your own invention : for how is it likely that every man should sit down according to his *own mind*, because another might have a mind to sit in the *same place* ; and therefore some of them must be disappointed ; unless you will grant *penetration of bodies*, which, you know, neither your Philosopher nor mine will by any means allow : and as to what you say of every man falling to, where he liked best, it is such a *τὸ καὶνὸν τοῦτο*, that I do not intend to believe one tittle of it, till at least 7 years after the Sea be burnt. What ? for every one of them to fall to where he liked best ! *Credat Fudens Apella ?* 'tis *Epicurisme*, *Sadducisme*, *Sorcery*, *Extortion*, and I know not how much more besides : and indeed it cannot possibly be less ; especially, if we do but consider, what strange kind of *Idolatrous* diet these *Covent Rascals* feed upon. They have already eat up almost all the fifteen Books of Euclid : they make no more of a *Pentagon* or *Pyramid*, than a Porter would

do

do of a farthing Custard. And if there be not some stop put to them, they'l be for fresh pasture shortly ; and gobble down Archimedes too. Nay, I won't trust them, to stick at the Polyglott Lexicon it self: There's that snarling cur, and son of a Bitch Boccaline, can shew them the way, his teeth are ready set for such a design, and to fall on, if they'l but follow him: he has made havock of all Religion already, and abused and discouraged all witty and saving preaching. I suppose next he'l be for the Word of God it self, and set his Eleutherians to eat up the Bible, as well as they have done, Euclid ; if some care be not taken with him. And then we shall neither have left a Demonstration from the Broad Seal, nor Divine Authority to withstand and confound the wicked. Oh that I had but this gurning Rogue Boccaline in an iron chest ! I'd take down the drumminess of his gut, without goose grease, I'd learn him to rail against fasts, and to stuff his ungodly paunch, with circles
and

and cylinders ; and to unhinge the Government. O that the High Commission Court would but awake once again , and appoint a time and place for his suffering at the Market cross ! How many miles would I ride to see such villany chastised ? and how many Hen's nests would I examine , to pelt his impudent forehead that stands before , and to eggify his she Asses mane that hangs behind ? But my dear , my duck , my sweet , my honey : I prithee , why so very fierce and furious ? You tell me that you know a place where there's a company of *Phantasticks* , *Sotts* , *Hypocrites* , and *Atheists* ; who despise all the world , eat and drink till they can't see , abuse all Religion , believe no life but the present , and that had a good Library of Books , but ordered all them to be burnt . Now , if you'd have my opinion in the case , to make up the harmony of things , I would have every one of them to be bang'd ; and , I think , that's as fair as any man in the world can say .

It

It is very strange to observe the great difference that is in *Climats*. It is storied of, a certain sort of people living towards the *South*, whose ears are so very large, that the one reaches down to *mid-leg* ; and attends to all that's done *below* : the other stands right up into the sky, like a large cabbage leaf, and listens to all that comes from *above* ; upon the same account their eyes are accordingly placed : for they have one just at the *bottom* of the *foot*, the other is fixed upon the very crown of the head. These people are very much given to soft *corns* upon the left foot, they never fail of one about the bigness of an ordinary Pillion, which they lay under their head in stead of a bolster. They have a great kindness for *Tripes* and *Com-beels* : but that which they chiefly worship is a *Calfe's gin*, stuffed full of six penny *nayls*. If any thing offends their stomach, they take two or three pounds of lead or iron, and wrapping it up in a *hedge-hogs skins*, swallow

low it whole: the *pores* of their body are very near as large as those of a *Notting-grater*; and so they had need; for they never *pis* but once a month; and never go to stool but once a *quarter*; and that exactly upon the *quarterday*, except it be *Leap-year*; those people, for the most part are kind, and obliging; only they have got a scurvy custom of *pickling* most of their *children* at three years of Age: and after a great frost, they eat them, with *gunpowder* and *mustard*; about three months ago, one of them was *burnt* for maintaining that an *Eele* was a living creature. The greatest part of them hold with the *Balo surgians*, that the *Sun* is only an *Oxe's* liver: that the *heavens* turn round upon a *farthing candle*: and that the *earth*, some time or other, will take a frolick, and run into the *Sea*, and so make a *huge hasty pudden*.

Now, *Sir*, I must desire of you that you would do your self so much right, as to bear a part in this *Story*.

I hope you'll interpret all candidly : there's no foul play at all ; 'tis only *trick for trick* : You may easily perceive where your share lies ; as also in another, which I have out of a very learned *Author*, such as you chiefly trade in. You know, *Sir*, you tell me, *pag. 49.* how horribly *Theſmopolis's* beard was abused by a *Roman Ladies bitch*. I know there is some deadly Moral, or other, Intended for we ; and therefore I must desire you to take this one *trick more*.

Callisthnes King of Sicyon, having a Daughter marriageable, commanded that it should be proclaimed at the Games of Olympus, that he that would be counted Callisthenes's Son in Law, should within sixty days repair to Sicyon. When many Woerz had met together, Hippocrides the Athenian, Son of Tifander, seemed the fittest : but when he had trod the Laconick and Antick measure, and had personated them with his legs and arms, Callisthenes stomaching it, said,

O thou Son of Tisander! thou hast
 danced away my daughter. I cannot
 conveniently stand to explain it, be-
 cause I have one thing more to re-
 quest of you, viz. that you do not
 absolutely pronounce such things to
 be fables, forgeries and whiskers,
 which for ought you know, may be
 all solid, and *massy* truths.

I have heard some people say, that
 you did not write the *Preface*: but
 do you think I would venture to say
 so, unless I certainly knew it? No, I
 would not do it for my right hand;
 for though it is said towards the lat-
 ter end of it, that you have some
 charity for *T. B.* which makes me
 doubt whether it be yours. (You
 having not so much for him in your
 whole *Book*, as will lie upon a
 table-point.) yet all the beginning
 of it smells so very rank of your
 own kind of *reasoning*, that it can
 scarce possibly be any bodies else
 but your own; unless you would
 give one five or ten pices to imitate
 and labour out so much Nonsense

I say therefore once again, suppose you have a mind to believe that such and such things are no where to be found, either in *printed Sermons*, nor were ever preached out of the *Pulpit*: I advise you by all means that you do not presently run on, and say, this is a very sham; that's a most deadly whisker; here's right down coyming, and forgery; there's hammering and filing in abundance: but rather put on your Night-cap, and be very much afraid: bind up your head very close, and fall to doubting, suspecting, mistrusting as hard as ever you can. But, I beseech you, go not one inch further, till you have considered and said thus to your self. *Have I read all the Sermons that were ever printed since — ? and do I exactly remember every sentence that is in them? was there never two men in England preached upon the same Text? and can I, like St. John Baptist's head, be at all the Parishes in the Nation, at the same time; and hear all the Sermons that*

that were ever preached? If T. B. happens to be at St. Anthblins upon a Sunday, must the bells be stopt, and be not suffered to go to Church till I be sent for from Edingborough? and was there never yet one in the world, that thought it lawful to alter his Copy? These and such like things, I would have you consider of, before you be absolute, and peremptory; for upon my word, if you do otherwise, you'll find a very great inconvenience of it: for instance: you are of opinion that no one ever preached upon *Woe*, after that manner, that I have described; and why? because you heard once a man upon that Text, that did not do so, but only just reflected upon the word *Woe*, signifying *Larks*. Well; take that man to your self; much good may head you: but now *Logic*! now *Wool-barrow*! may not I, for all that, have another man that did insist upon it, three quarters of a good *statutable English* hour together? You may call it *gliding, glancing*

ing or reflecting ; I call it preaching. I tell you I have such an one, and will have him, in spite of your teeth ; and you shall not have one bit of him. Neither could I possibly ever intend to meddle with yours ; for I verily think I know whom you mean ; and I never heard that in his whole life he did so much as name the word *usurper* upon any such occasion, till a long time after my *Letter* was Printed : and now how can I help it ; if he be offended, or think himself slandered ? So you tell me that you know a very worthy Person, who preaching upon that of St. Matth. *Seek ye first the Kingdom of God, did only observe in transitu, that Monarchy was the best Government.* It may be so ; it was well for him : but for all that, I have, I'll assure you, one that was in no such great haste at all. I perceive, Sir, you are most wofully afraid that I should want vent for my *Stories* : but, I must tell you plainly and truly, that they scramble for them so fast that I have not
half

half enough : there be no less than three several men that do offer to take off that concerning Faith, Hope and Charity off my hands : but I desire them to forbear ; for it is already promised. Another sends me word from about *Epping* in *Essex* (it is no *flam* I profess) that he'l undertake for all that business about the *Text* being like a *Sun-Dial* , if I'd alter but two or three things ; to which I answered, No ; for I had not mine near that place by above fourscore miles : but if he would take it altogether, as I found it, he should be very welcome ; and I have one that will engage, think you as you will, not only for *flanking*, *rearing*, *intrenching*, &c. but for forty more *Military terms* than I mentioned ; and you must know that I did not tell you half that *Astronomy* which I heard in a *Countrey Village* ; and, for a need, I could tell you the rest, and neve use either forge, file, or hammer. And now, me thinks *ex pede Herculem*, would do much

better for me than for you, if you
 had not got it away first. *Parson*
slip-stockin, say you, *quitted the stage*
long since: so he might perhaps;
 but, if he did, I'll swear he came
 again: for the man died but a little
 before *Easter* last; and *the Triangular*
heart of man, say you, *is as old as*
Pauls: Let it be as old as it will;
 but, for all that, I'll lay a pot and a
 cake that I'll shew it in a *Sermon*
 printed within these seven years, and
 bring you at least three or four men
 that have preached it within the
 same compass of time. I profess,
Sir, you had a great deal better not
 be altogether so forward to charge
 people with *flams* and *whiskers*,
 when as the great *rappers* are wholly
 upon your own side. I do acknow-
 ledge that I added——*Silvestrem*
venni to quicken a little *hic labor hoc*
opus, and *per varios casus*——Which
 methought went off but heavily a-
 lone, and I do suppose that the
 points of the *Compass* are not in the
Original; and no body but a *Child*
 could

Could have thought they had : and I care not much if I let you know besides, that amongst that which I quoted, I did mistake one word ; and if you had but hit on't, then *Boccaline* had been a *Rogue* to purpose. I shall not help you in the case, make it your business : all that I shall say is this, that it was since the Conquest.

And thus, *Sir*, I have given you my reasons why I do not at present answer your *Book* : and I desire that the same may serve, why I never intend to answer it, nor any such ; the *Preface* I must confess, were I not in great haste, might deserve some little peculiar respect, for the sake of two as pretty, pretty objections as ever were devised. I shall only reverentially mention them, and keep the same awful distance from them, as from the rest of your *Book*, not daring to meddle with such impregnable pieces. The first horrible absurdity that I have committed is this, viz. That I should pretend (as I do in my *Preface*.)

face. (to have a special reverence for the Clergy of England, and yet go about to give reasons in the Book, why some of the Clergy are contemned: and besides (which is far worse) should put in the word *Contempt* into the very Title Page, which is, I know not how many Leagues off from Reverence. Now, say you, let all the men in the World make these things hang together. Yes: let them; for I don't intend to try.

The next absurdity that you catch me in is this, *viz.* that I ought not to have enquired into what I did; because it was done either for the information of my self, or of others; (for belike there's no back door to make any escape at.) If of himself; what need was there of its being Printed? Could not he have locked up himself close in his Study, and there have enlightened and clarified his own understanding; Or could not he have gone into a Grove, and there (for his own information) have said it over fastly to himself, and come home again with

with his lips close shut? It remains therefore, as plain as can be, that he must needs Print his Letter, that others might read it: and if so, then would I fain understand, whether they knew of it before, or not: if they did, then this is full out as idle and absurd as to inform himself; and if they did not, then your only design must be to unhinge the Government: for 'tis just like a firework in the powder-room; it blows up all into confusion, and brings in Sedition and Schisme, as thick as Hogs go to Rumford.

Sir, you must needs excuse me, that I cannot stay to reply to this, because there's a new Brother of yours with a deadly hard name, that I must say two or three words to; and therefore in great hast farewel.

T. B.

*R. L. is well, and presents
his service to you,*

A

The following are the names of the persons who have been appointed as members of the Board of Directors of the National Association of Manufacturers:

Mr. J. B. Connelley, President, American Cyanamid Co., New York
Mr. C. D. DeLoach, Vice-President, General Electric Co., Schenectady, N.Y.
Mr. Wm. L. Dickson, Secretary, International Business Machines Corp., Armonk, N.Y.
Mr. H. P. Gifford, Treasurer, United States Steel Corp., Pittsburgh, Pa.
Mr. R. S. Harlan, Chairman, Federal Reserve Bank of New York, New York
Mr. E. A. Tamm, Chief Justice, U.S. Supreme Court, Washington, D.C.

11

[illegible]

A
LETTER
To T. B.
THE
AUTHOR
OF
Hieragonisticon,
OR
Corah's Doom.

From T. B.

The Third Edition.

μήτε' σ'ν ὀργὴν φλογεῖω. τερμύσου
φαρέτερω.

London, Printed by R. H. for Obadiah Bla-
grave at the Sign of the Bear in St. Paul's
Church-Yard, over against the little
North Door, 1685.

THE
LIBRARY

OF THE
MUSEUM OF NATURAL HISTORY

OF THE
SMITHSONIAN INSTITUTION

WASHINGTON, D. C.

1881

NOV 10 1881

A LETTER, &c.

Devonshire, Jan. 20. 1671.

SIR,

U Nderstanding that you are very much concerned for my welfare (as appears as large by several places in your Letter,) and having not the convenience to let you know so by the Gazette, according as you desired; these are only to acquaint you, that (thanks be to God) I am in very good bodily health at the present writing hereof, wishing that you had been as well in your wits, when you writ your Book. My Wife remembers her love to you, and

and thanks you for sending me to the Devil. *Bette* had sent you a cake, but she, poor child! was *correpta* with, an ague about the last *aquinox*, wherewith she is so *valde dilacerated* that she has *parum* left but skin and bones. We durst not venture upon the *Jesuits powder*, lest the *Ague* should have gone out, and the Devil and the *Pope* should have enter'd in. Last *Market day* wheat was three shillings a *Bushel* at *Exeter*. But—stuff; not a word of the *Captain*. Because the *Dun Gait* went a *maskarade* last night, and is not as yet returned. Upon the fourth of this month our neighbour *Geoffrey's* barn was eclipsed *ab ovo* *ad mare*. And the night before *Widdom*, *Wamford* was *vulperulated* of her brood *Geese*. — *latet anguis in Herba*. The *Turkie Cock* grows very melancholy — *Seu fortiter atque potius*. Mr. *Davis* does not at all question, but he shall get a *Decree* in *Chancery*.

You may, possibly hereupon think,
Sir,

Sir, that I have read your *Book*! but if you do, you are much mistaken. For so long as I can get *Zolambus's History of mustard*, *Fred derigo's debasitation of Pepper*, and the *Dragon* with cutts; *Mandrings's Pismires* trebuffered; and retro-confounded; *Is. qui nil dabitur*, or a *flie-slap* against the maggot of *Herefie*, *efflorescentia flosculorum*, or a choice collection of the elegancies of *F. Wither's Poems*, or the like, I do not intend to meddle with it. Alas! Sir, I am so unlikely to read your *Book*, that I can't get down the *Title*, no more than a *duck* can swallow a *yok'd Fleiser*. How Is it? *Pieragonisticon*, Or — but hold — let me see — *tush* — have a care — *long longis* — not a word — *culpessant* — read *forty* — there's a Bear — once more — on — *Jesuits Reader* — *Pieragonisticon*, Sir, without the Or, is more than I can digest these twelve months. And whereas you subscribe your self *T. D.* you ought to

to have gone on *E.F.G.H.V.K.&c.* but I pray, Sir, was not *pitragentificon* enough for your *Helioabuluship*? was not that sufficiently confoundative, debellitave, and depopulative? but you must put in — or *Cerab's Doom*. If you had had such a mind to an Or — it should have been thus. *Bernza Amisnatherab* or a mouse trap to catch *Molea Demonic* — *Diabolic* — *Saturnico* — *Trefcamiano*: or a certain amulet against the *Devil* and *flesh*, *Phlogexstion* — *pola tetastion* — *Boronston*: or *Oliver's Porter* got out of *Bedlam* with his breeches full of *Bibles*, raging against the *liberty* of *Babylon*.

I tell you once again that I have not as yet read your *Book*, neither do I ever intend to read it. I heard some people say, that I have stag'd it over, that you hold a *God*, the *Trinity*, *Providence*, the *Divine Authority* of the *Scriptures*, the *Protestant Religion* to be the best, &c. and hold many of these things so violently

violently, that you prove them twenty or thirty pages together. I have nothing therefore to say to you, but only to let you know that I firmly believe all those things; and I believe besides (which is no more than the rest of the *world* do) that you are quite out of your *wits*, and are run away from your *keepers*. And therefore instead of reading your book, in the first place I advise you to shave very close all the hair off your Crown. You need not fear turning *Friar*, you may lay on an *antipapal* plaister, that shall certainly secure you. Then take away fifty or threescore ounces of *blood*, at several times, according as it shall be found that you come to your self. If you make use of *Leeches* be sure that they be well cleans'd. If you purge, use very gentle things, such as Manna and Syrup of Roses, which they give to *children* and *mad men*. Till your distemper abates, avoid all strong meats, *Tobacco*, hot spices, and especially *Coffee*, for
T the

the powder has been sometimes observed to settle into a *Saracens head* at the bottom of the dish. And above all things have a great care of studying, or of writing of *Books*, till your head be better; and of sleeping upon your back. For the vapours will be apt to rise, and you'll dream of nothing but *invasions*, *inquisitions*, *gun-powder plots*, *spiritual Maskarades*, *Papery* and *Atheism*. When you have observed, Sir, these directions for a while, and that your brain be a little cool'd, I desire that you would look over your own Book again: and then I do not question, but that you'll freely forgive not only me, but all the rest of the world that can't read it.

T. B.

A

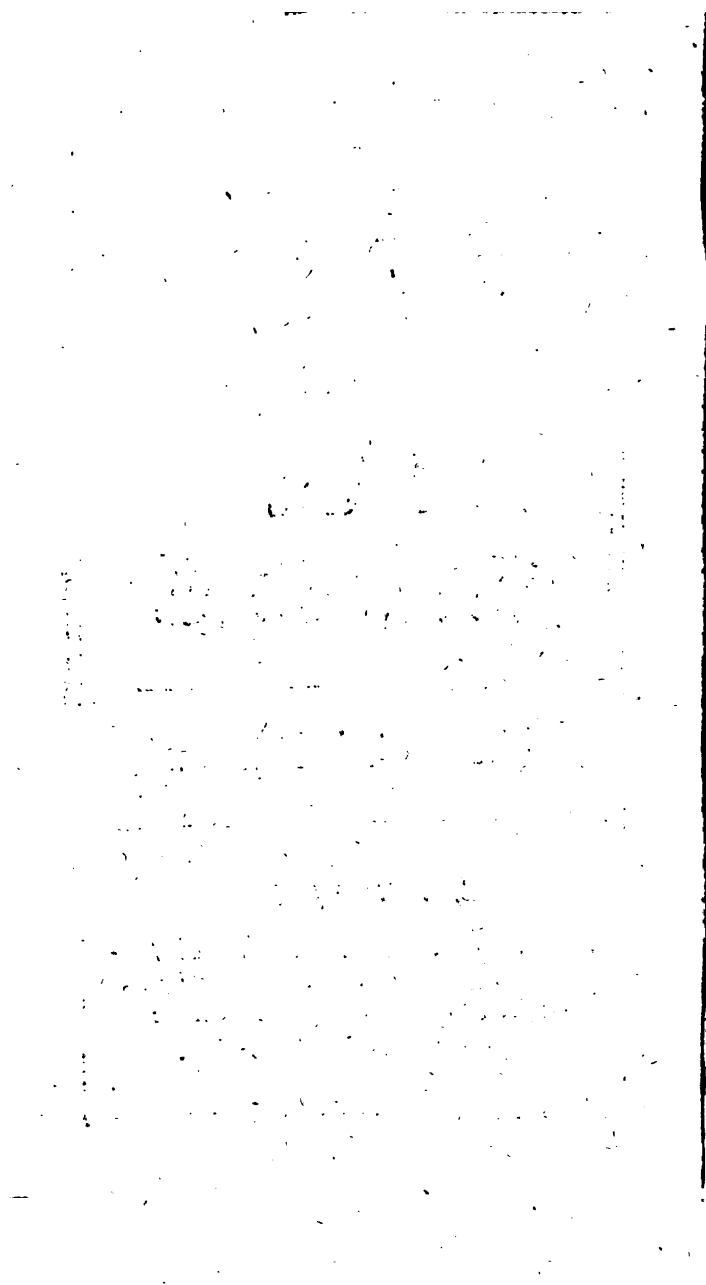
A
LETTER
TO
I O.

D^x John Owen
From T. B.
John Eachard

The Third Edition.

L O N D O N,

Printed by *R. Holt*, for *Obadiah Blagrove* at the Sign of the *Bear* in *St. Paul's Church-Yard*, over against the little North Door, 1685.



A LETTER, &c.

S I R,

JUST as the foregoing *papers* were ready for the Press, I happen'd upon seven *Sermons* of *W. B's* Printed since his death. Before which, I found standing an *Epistle* to the *Reader* from your self; beginning with a very large and solemn commendation of the departed *Divine's* labours, both in *Print* and *Preaching*: that, think I, it is not for me to help: for some people take a delight to commend things only out of *spight*: But, reading a little further, I perceived that, I must be pull'd in to thrust forward *W. B's* praises; or at least to defend his *writings* against those, that thought

them very blameable, and good for little. For, say you, *this Reverend Author's labours have already praised him in the gate, and his name and memory will continue like a precious ointment, notwithstanding the vain endeavours of some to make both himself and his writings ridiculous; for there's a late Author (meaning I suppose T. B.) who shewes that there's as much folly in the praising of the Conformists as of W. B. and such as are of his way.* Now, in the first place, I must desire you to unbelieve all that you have said: for, this is to let you know, that I was never able to shew any such thing at all, and that if I should go about it, my parts would not hold out to do so.

Some of you I believe, were not a little pleased with my *first Letter*: Taking me for a very hopeful and forwardly *Fanatick* (which I could never give my mind to as yet, and I suppose never shall) and thought that my design was to ballance the
impro-

imprudences of some of our *Clergy*, against the *folly* and *frenzy* of your party. I tell you truly, I did endeavour to relate very freely what I found *saber* and *Fudicious* men to blame amongst some of our *Preachers*: but when you appoint me to make out, that such of our *Clergy* who are too painful in dividing of a *Text*, or too careless in choosing their prefaces, &c. are to be compared with your people, who are not only full put as blameable in that very kind, but whose whole discourses under pretence of *inspiration* and great acquaintance with the *Scriptures*, &c. shall be nothing else but *madness* and *distraction*, *noise*, *cheat*, and *words*, I must then tell you, that you give me a task so very unreasonable, as I am no ways able to perform it: and truly I am the more unwilling to undertake it, because I am much discourag'd by the late *writings* of two very learned and Worthy *Authors*: viz. the *Friendly Debates*:

and *Ecclesiastical Policy*. Whom you think fit, I perceive, in your *Epistle*, to let pass for a couple of pretty, phansiful and witty men: but I am afraid, *Sir*, you have to your shame, so far felt the very great weight of their judgements, as well as the briskness of their phansies, that you'l scarce ever be thoroughly reconciled again, either to wit or understanding.

And truly, no body need much to wonder why you should fear that *Religion* it self would be contemn'd and slighted by the practices of such witty men. For, when you had brought your self into notorious disgrace by going about to reply to *Books*, which neither your self nor all your party was able to say word to: then you thought of another answer: which was, that you would e'en turn *Martyr*, and be persecuted and suffer with *Religion* it self; which you now found very much to languish; being made ridiculous and contemptible by those very same

same men, that had *justly* made you so.

Neither again is it at all strange, that you should esteem those same *witty mens endeavours to be in vain*, because one may guess at the full reach and extent of your judgement by the commendations you give of those *Sermons*. Which though you hope (as you say) are free from all exception, yet he that looks but very little into them will soon see that they are as full of *slovenly Metaphors*, of *canting phrases* and *nonsensical applications of Scripture*, as ever any *Book* was, that *W. B.* or any body else *Printed*. And because you think that *W. B's writings* are very sound in themselves, and only made *ridiculous* by *witty men*: therefore I shall only *transcribe* some few places, by which it may appear, whether there's any need of *wit*, to help them to be *ridiculous*.

In the first place I offer to any mans judgement (let him live as far off as he will, from the censorious *Church of England*, so he does but understand

understand fence) whether it was at all prudent, modest, or reverential for *W.B.* to say, that none but God alone can rate off Satan: though he explains himself, and shews whence he had the Metaphor: as he does, thus: viz. If a great Dog or Mastiff be worrying a Child or a Sheep, a stranger comes and strikes him, and calls him off, but the Dog takes no notice of him, but when the Master comes, he rates him off presently; none but the Master can do it. So here it is, none but God that can rate off Satan from worrying the poor drooping soul, when it is upon temptation, none but God the Master.

I desire also to know, by what Laws of Rhetorick he tells us, that there's a time when God will hew down sinners, and lay them upon the ground, & dying for hell: and that people that are upon God's Work must not pocket up: And mend such things which would be very harsh and nauseous to any person of understanding, and make him very loth to rely

rely upon such a judgement as yours.

Neither do I think, that any Body will suddainly trust you again, for a recommender of Sermons, when he finds such idle and extravagant sayings; as God's crossing of hands in our salvation, of reading of Graces, and Gathering up of Evidences. Because 'tis said in Scripture that the last shall be first, and the first last: therefore says Mr. B. there's crossing of hands in our salvation; and God doth cross hands in the matter of our comforts. when Jacob blessed Joseph's two children he cross his hands: so God when he comes to comfort does cross hands. We find sometimes that the greatest sinners are converted and soonest comforted: Now what is this but crossing of hands in the matter of our comforts; and whence is the free Grace of God more abundantly manifested to the soul, but by this crossing of hands? a rich man shall hardly enter into the Kingdom of heaven; and what is this but only to shew that
God

God doth often cross hands in the matter of our salvation. Friends, stay but a little until the day of Judgement, and then you will see what crossing of hands there will be. Now when any body reads such idle stuff as this, I pray, Sir, do you think he need send for a witty man to make it ridiculous ?

Neither need the witty man be sent for to make him laugh at that which *W. B.* has concerning peoples reading of their Graces, viz. *When a man is under great temptations, sorrows, and afflictions, it is a hard thing to read his Graces; some will say they cannot read their Graces; they lie at the bottom: As to explain it, take this plain comparison: There are many Fishes in a fish-pond, but now in rainy and foul weather the fish lie all at the bottom, and are not to be seen, but in fair weather the fish swim and are visible: So if it be foul weather upon a Soul, if it be dark and gloomy weather, the Soul cannot read his Graces; but now when God shines upon him, then he is enabled to read them;*

them; yea though his Graces lie at the bottom, as I may say, yet the poor Soul is able to read them; and if it be so, it is no small thing, it is no small matter to read our Graces, our other Graces. And I believe the witty man may stay at home, and yet the Work will go on apace about gathering up of Evidences. You know (says your Reverend Divine) how it is with a countrey man that makes hay, the hay lies abroad, and he sees a black cloud a coming, and he calls to his men to cock up, and gather up the hay: Why, look into the Nation and see what a cloud is over us, this calls upon the people of God to gather up their Evidences: Here is a black claud over us; O all ye people of God, gather up your Evidences: that is, cock up for Heaven.

I am, Sir, in somewhat more than ordinary hast, or else I would a little further endeavour to make you think it more convenient to read Books better before you commend them, or at least not to challenge the
World

World to find fault with them. However I cannot omit to take notice how strong *W. B's* parts were to his very dying day, at commanding and applying of *Scripture*,

I suppose, *Sir*, you could not but take special notice of that melting observation that *your friend* has concerning *Brotherly love*, viz. that there are oftentimes breakings and loosings in the love of the *Saints*. But this is nothing in respect of that clear *Paraphrase* which from hence he makes upon that of *St. John*: a new Commandment I give unto you, that you love one another: For says he, because many times there are breakings and loosings in the love of *Saints*, upon this account it is, that the Commandment of Love is called a new Commandment, because it is broken so often, and so often renewed again. I would by all means have you endeavour to get *Mr. Poole* to enter down this note of *your friends*, when he comes at *S. John*: for this will certainly add very much to the precision

ousness of his name and memory.

Neither ought he to be forgotten, neither I believe will he, for pouring forth such abundance of Scripture History upon one Observation which he makes in his seventh Sermon, viz. *those that intend to honour God must go forth and meet God*; Abraham and Lot intended to honour the Angel, and therefore they went forth to meet him; Joseph would honour his Father Jacob, and therefore he went forth to meet him. Moses would honour his Father Jethro, and therefore he went forth to meet him: Abigail would honour David, and therefore she went forth to meet him: Martha would honour Christ, and therefore went out to meet him: Cornelius and the unbelieving Romans, would honour Paul, and therefore they went forth to meet him. And so if a man be coming to your house, if you would honour him, you go forth to meet him: And so if a man intend to honour God (thereby intending to prevent his Judgements) you must take

take up your Cudgel and Gloves, and troop out and meet the *Lord*.

Now, *Sir*, as I told you just now, I am in haste; but I must stay to tell you that as I always looked upon *W. B.* to be very *sickly* and *crazy*, so I think you are *stark mad*, for being an occasion that any *such Sermons* as these should be sent into the *World*: And yet for all this, I am willing to extend my charity as far as you do yours; and to believe that *W. B.* is in *Heaven*; but not, as you imagine, by vertue of his *Preached* or *Printed Sermons*; and I also hope that you may follow him thither; but by no means, because you have recommended this *Book*.

T. B.

FINIS

B O O K S

PRINTED FOR

OBADIAH BLAGRAVE,

And are to be fold at his Shop,
at the *Black-Bear* in *St. Paul's*
Church-yard.



*Books Printed for Obadiah Blagrove at the
Black Bear in St. Pauls Church-Yard.*

*Excellent Tracts in Divinity, Controversie and
Sermons.*

DOCTOR *Gell's* Remains ; being sundry pious and learned Notes and Observations on the whole New Testament, Opening and Explaining all the Difficulties therein ; wherein our Saviour Jesus Christ is yesterday, to day, and the same for ever. Illustrated by that Learned and Judicious Man Dr. Robert Gell. Rector of *Mary Aldermary, London*, in Folio. .

Christian Religions Appeal from the groundless prejudice of the Scepticks to the Bar of common Reason ; Wherein is proved that the Apostles did not delude the World. 2. Nor were themselves deluded. 3. Scripture matters of Faith have the best evidence. 4. The Divinity of Scripture is as demonstrable as the being of a Deity. By *John Smith* Rector of *St. Mary in Colchester*, in Folio.

An Exposition on the Ten Commandments and the Lords Prayer. By Mr. *Edward Elton*, in 4°.

Remarques on the Life of Bishop *Sanderson* : Wherein is contained his Judgment upon material Cases of Conscience about matters of high concernment, in 4°.

Saint *Clement* the Blessed Apostle *St. Paul's* Fellow Labourer in the Gospel, his Epistle to the *Corinthians* Translated out of the Greek, in 4°.

A Sermon Preached before the King at *Windsor Castle*. By *Richard Meggot*, D. D. in 4°.

A Sermon Preached before the Right Honourable the Lord Mayor and Aldermen of the City of *London*, *January* the 30th. 1674. By *Richard Meggot*, D. D. in 4°.

A Sermon Preached to the Artillery Company at *St. Mary Le Bow*, Sept. 13. 1676. By *Richard Meggot*, D. D. in 4°.

The Case of *Joram* ; a Sermon Preached before the House of Peers in the Abby-Church at *Westminster*, Jan. 30. 1674. By *Seth Ward* Lord Bishop of *Sarum*.

Books Sold by Obadiah Blagrove,

A Sermon Preached at the Funeral of *George Lord General Monk*, By *Seth Ward Lord Bishop of Sarum*, in 4°.

A Sermon Preached at the Funeral of that faithful Servant of Christ Dr. *Robert Breton*, Pastor of *Debsford* in the County of *Kent*, on *Matth. 24. 36.* By *Rich. Parr, D.D.* of *Camberwell* in the County of *Surrey*, in 4°.

The True Christians Character and Crown; in a Sermon Preached at the Funeral of Deputy *Cade* on *Rev. 2. 10.* By *John Lake* Rector of *St. Botolph Bishopsgate*; with a large Preface of Mr. *Cades* to it, in 4°.

Mercy in the midst of Judgment, with a Glimpse of, Or a Glance on *Londons* Glorious Resurrection, on *Matth. 4. 5.* By *Christopher Flower* Rector of *St. Margarets Lotburi*, in 4°.

Naphtali seu Collutationes Theologicae cum Tribus Ingentibus dubis, viz. de Reditu decem tribuum de Conversione Judaeorum de mensuris Sacris Ezekielis Authore Jacobo Calvert.

Rules of Life, being good wishes to the Clergy and Laity; for whose use the *Asses* Complaint was written. By *Lewis Griffin*, in 4°.

The Jesuits Catechism according to *Ignatius Loyola*, for the instructing and strengthening all those that are weak in that Faith: Wherein the Impiety of their Principles, perniciousness of their Doctrines, and iniquity of their Practices are declared, in 4°.

A Sermon Preached before the Lord Mayor and Court of Aldermen at *St. Katharine Cree Church London*, April 14. 1667. being Low-Sunday, upon *Malachy 4. 2.* By *Will. Kings D.D.*

Parish Churches turned into Conventicles, by serving God therein, and Worshipping him otherwise than according to the Established Liturgy and Practice of the Church of *England* in particular, by reading the Communion Service, or any part thereof in the Desk; in 4°.

The Case of Ministering at the Communion Table when there is no Eucharist, Stated and Discussed: upon occasion of a Treatise entituled, *Parish Churches turned into Conventicles, &c.* together with some preliminary Reflections made upon two Papers in Answer to that Treatise; in 4°.

Weighty Reasons for tender and Consciencious Protestants to be in Union and Communion with the Church of *England*, and not to forsake the publick Assemblies, as the only means to prevent the Growth of Popery; in several Sermons on *1 Cor. 1. 10.* *That ye all speak the same things, and that there be no divisions among you, but that ye be perfectly joyned together in the same Mind, and in the same Judgment,* on *Heb. 10. 25.* not forsaking the Assembling of our selves together, as the manner of some is; in 8° large.

The

at the Black Bear in St. Pauls Church-yard.

The *Psalms* of King David paraphrased, and turned into English Verse, according to the common Meetre, as they are usually Sung in parish Churches, by *Miles Smith*; in 8° large.

The Evangelical Communicant in the Eucharistical Sacrament, or a Treatise declaring who is fit to receive the Supper of the Lord, by *Philip Goodwin*; in 8°.

A Treatise of the Sabbath-day, shewing how it should be sanctified by all persons, by *Philip Goodwin*, M. A.

A Fountain of Tears, emptying it self into three Rivulets, viz. Of Compunction, Compassion, Devotion; or Sobs of Nature sanctified by Grace, Languaged in several Soliloquies and prayers upon various Subjects, for the benefit of all that are in Affliction, and particularly for these present times, by *John Featley*, Chaplain to His Majesty.

Christ Crucified, or the Doctrine of the Gospel asserted against *Palagian* and *Socinian* Errors, received under the Notion of New Lights, wherein the original occasion and progress of Errors are set down: To which is annexed Three Sermons; 1. The Nature and Danger of a mis-guided Conscience. 2. The subtle and pestilent Nature of Seducers. 3. Heavenly Wisdom described by its seven properties, by *Paul Latham*, M. A.

A Course of Catechising, or the Marrow of all Authors as have Writ or Commenced on the Church Catechism; in 8°.

A more shorter Explanation of the Church Catechism, fitted for the meanest capacity; in 8°. price 2 d. by *Dr. Combar*.

The Life and Death of that Reverend Divine *Dr. Fuller*, Author of the Book called the holy War and State; in 8°.

The true Bounds of Christian Freedom, or a Treatise wherein the Rights of the Law are vindicated, the Liberties of Grace maintained; by *Sam. Bolton*, D. D.

Fons Lachrymarum, or a Fountain of Tears; from whence doth flow *Englands* complaint, *Jeremiab's* Lamentations, paraphrased with Divine meditations, by *John Quarles*; in 8°.

Gregory Father *Grey-beard* with his Vizard pull'd off, or News from the Cabal, in some Reflections upon a late Book, entituled, *The Rehearsal Transposed after the fashion it now obtains*; in a Letter to Mr. *Roger L'Estrange*; in 8°.

A Reproof to the *Rehearsal Transposed* in a Discourse to its Author, by *Dr. Parker*; in 8°.

The Divine Physician, prescribing Rules for the prevention and Cure of most Diseases, as well of the Body as the Soul, demonstrating, That vicious Actions shorten mens Lives; in 8°.

Books Sold by Obadiah Blagrove,

A good Companion, or a Meditation upon Death, by *William Winstanley*; in 12°.

Select Thoughts, or Choice Helps for a Pious Spirit, a Century of Divine Breathings for a Ravished Soul, beholding the excellency of her Lord Jesus: To which is added the Breathings of the Devout Soul, by *Jos. Hall* Bishop of *Norwich*; in 12°.

The Remedies of Discontent, or a Treatise of Contentation; very fit for these present times; by *Jos. Hall* Bishop of *Norwich*; in 12°.

The Ruine of Papacy, or a clear display of the Simony of the Romish Clergy: With a Circulatory Letter to the Fathers of those Virgins that desert their Families to turn Nuns; by the Learned Pen of that famous Divine *Petre du Moulin*.

The Curtezan unmask'd, or the Whoredoms of *Jezebel* Painted to the Life, with an Antidote against them; or Heavenly Julips to cool Men in the Fever of Lust; in 8°.

Admirable and Learned Treatises in Occulpt Sciences, Philosophy, Astronomy, Physick, Astrology, Navigation and Military Discipline.

THE admired piece of Physiognomy and Chyromancy, Mataposcopacy, the Symmetrical proportions and Signal Moles of the Body fully and accurately explained, with their Natural predictive significations both to Men and Women, being delightful and profitable; with the Subject of Dreams made plain: Whereunto is added the Art of Memory, by *Richard Saunders*; in folio: Illustrated with Cuts and Figures

The Sphere of *Marcus Manilius* made an English Poem; with Learned Annotations, and a long Appendix: reciting the Names of Ancient and Modern Astronomers; with something memorable of them: Illustrated with Copper-Cuts. By *Edward Sherborne* Esquire; in Folio.

Observations upon Military and Political Affairs: Written by the most Honourable *George Duke of Albemarle*; in Folio: Published by Authority.

Modern Fortification, or the Elements of Military Architecture, practised and designed by the latest and most experienced Ingenieurs of this last Age, *Italian, French, Dutch and English*; and the manner of Defending and Besieging Forts and Places: with

at the Black-Bear in St. Pauls Church-yard.

with the use of a Joynt Ruler or Sector, for the speedy description of any Fortification; by Sir *Jonas Moore* Knight, Master Surveyor.

A General Treatise of Artillery or Great Ordnance: Writ in *Italian* by *Tomaso Morety of Brescia*, Ingenier; first to the Emperor, and now to the most serene Republick of *Venice*, translated into English, with Notes thereupon; and some addition out of *French* for Sea-Gunners. By Sir *Jonas Moore* Knight: With an Appendix of Artificial Fire-works of War and Delight; by Sir *Abraham Dager* Knight, Ingenier: Illustrated with divers Cuts.

The Art of War, and the way that it is at present practised in *France*, both for Horse and Foot; in Three Parts: in 8^o large.

A Mathematical Compendium, or Useful Practices in Arithmetick, Geometry and Astronomy, Geography and Navigation, Embatteling and Quartering of Armies, Fortifications and Gunnery, Gauging and Dialling; explaining the Loyerthius with new Judices, Napers, Rhodes or Bones, making of Movements, and the Application of Pendulums: With the projection of the Sphere for an Universal Dial. By Sir *Jonas Moore* Knight.

The Works of that most excellent Philosopher and Astronomer Sir *George Wharton* Baronet: giving an account of all Fasts and Festivals, Observations in keeping Easter; *Apotelesma*, or the Nativity of the World of the *Epocha* and *Era* used by Chronologers: A Discourse of Years, Months, and days of years; of Eclipses and Effects of the Crises in Diseases: With an excellent discourse of the names *Genus Species*, efficient and final causes of all Comets; how Astrology may be restored from *Morinus*; in 8^o large, *cum multis aliis*.

The Practical Gauger, being a plain and easie method of Gauging all sorts of Brewing Vessels: whereunto is added a short *Synopsis* of the Laws of Excise: The third Edition, with Additions: By *John Mayne*.

A Table for purchasers of Estates, either Lands or Houses; by *William Leybourne*.

Blagrove's Introduction to Astrology, in Three parts; containing the use of an *Ephemerides*, and how to erect a Figure of Heaven to any time proposed; also the signification of the Houses, Planets, Signs and Aspects; the explanation of all useful terms of Art: With plain and familiar Instructions for the Resolution of all manner of Questions, and exemplified in every particular thereof by Figures set and judged. The Second treateth of Elections, shewing their Use and Application as they are constituted on

Books Sold by Obadiah Blagrove,

the Twelve Celestial Houses, whereby you are enabled to choose such times as are proper and conducive to the perfection of any matter or business whatsoever. The third comprehendeth an absolute remedy for rectifying and judging Nativities; the signification and portance of Directions: with new and experienced Rules touching Revolutions and Transits, by *Jo. Blagrove of Reading Gent. Student in Astrology and Physick*; in 8° large.

Blagrove's Astrological Practice of Physick; discovering the true way to Cure all kinds of Diseases and Infirmities which are naturally incident to the Body of Man; in 8° large.

Gadbury's Ephemerides for thirty years, twenty whereof is yet to come and unexpired; in 4°.

Philosophy delineated, consisting of divers Answers upon several Heads in Philosophy, first drawn up for the satisfaction of some Friends, now exposed to publick View and Examination; by *William Marshall Merch. London*; in 8° large.

The Natural History of Nitre, or a Philosophical Discourse of the Nature, Generation, place and Artificial Extraction of Nitre, with its Virtues and Uses, by *William Clerke M. Doctorem Londinensis*.

The Sea-mans Tutor, explaining Geometry, Cosmography and Trigonometry, with requisite Tables of Longitude and Latitude of Sea-ports, Travers Tables, Tables of Easting and Westing, meridian miles, Declinations, Amplitudes, refractions, use of the Compass, Kalender, measure of the Earth Globe, use of Instruments, Charts, differences of Sailing, estimation of a Ship-way by the Log, and Log-Line Currents. Composed for the use of the Mathematical School in Christs Hospital *London*, his Majesties *Charles II.* his Royal Foundation. By *Peter Perkins* Master of that School.

The present practise of Musick, vindicated against the exceptions and new way of obtaining Musick. By *Matthew Lock* in 8° Large.

The Count of *Gabalist Gabalis*, or Conferences about secret Sciences, rendred from the French, in 8°.

Excellent

at the Black-Bear in St. Paul's Church-yard.

Excellent and approved Treatises in Physick, Chyrurgery and other more familiar experiments in Cookery, and preserving Husbandry and Horf-manship.

Mr. **N**ich. Culpeppers last Legacy, left and bequeathed to his dearest Wife for the publick good, being the choicest and most profitable of those secrets, which while he lived were locked up in his Breast, and resolved never to publish them till after his death, containing sundry admirable experiments in Physick and Chyrurgery. The fifth Edition, with the Addition of a new Tract of the Anatomy of the Reins and Bladder, in 8°. Large.

Mr. *Nich. Culpeppers* Judgment of Diseases, called *Symoteca Urinica* ; also a Treatise of Urine. A Work useful for all that study Physick, in 8°. Large.

Mr. *Nich. Culpepper's* School of Physick, or the experimental practise of the whole Art, wherein are contained all inward Diseases from the Head to the Foot, with their proper and effectual Cures. Such dyet set down as ought to be observed in sickness and in health, in 8°. Large.

The Compleat Midwives practise Enlarged, in the most weighty and high concernment of the birth of man, containing a perfect Directory or Rules for Midwives and Nurses ; as also a Guide for Women in their Conception, Bearing and Nursing of Children, from the experience of our English, viz. Sir *Theodoret Mayrn*, Dr. *Chamberlain*, Mr. *Nich. Culpepper*, with the Instructions of the Queen of *Frances* Midwife to her Daughter, in 8°. Large. Illustrated with several Cuts of Brasts.

Blagraves suppliment or enlargement to Mr. *Nich. Culpepper's* English Physitian, containing a description of the form, place and time, Celestial Government, of all such Plants as grow in *England*, and are omitted in his Book called the English Physitian, Printed in the same Volume, so as it may be bound with the English Physitian, in 8°. Large.

Dr. *Wittes* defence of the *Scarborough Spaw*, shewing the Nature of that Water, and its Use and Virtues in the Cure of the Gout, Scurvy, and its purifying property, in 8°.

De Succo pancreatico, or a Physical and Anatomical Treatise of the nature and office of the Panecratick Joyce or Sweet-Bread in men.

Books sold by Obadiah Blagrove.

men, shewing its generation in the Body, what Diseases arise by its Visitation; together with the Causes and Cures of Agues and intermitting Fevers, hitherto so difficult and uncertain, with several other things worthy of Note. Written by that famous Physician *D. Reg de Graff*. Illustrated with divers Cuts in Brass; in 8°, Large.

Great *Venus* unmaskt, being a full discovery of the French Pox or Venereal Evil. By *Gideon Harvey* M. D. in 8°. Large.

The Anatomy of Consumptions, the Nature and Causes, Subject, Progress, Change, Signs, Prognostications, Preservations, and several methods in Curing Consumptions, Coughs and Spitting of Blood; together with a Discourse of the Plague. By *Gideon Harvey*, in 8°. Large.

Dr. Henry Stubs Defence of Phlebotomy in General, and also particularly in the Plague, Small Pox, Scurvy and Plurisie, in opposition to *Dr. Thompson*, *Dr. Needham*, *Dr. Whitaker*, *D^r. Sydenham*; also a Relation concerning the strange Symptoms happening upon the Bite of an Adder, in 4° large.

Elenchus of Opinions concerning the Small Pox; by *Tobias Whitaker* Physician to his Majesty; together with problemical questions concerning the Cure of the French Pox; in 12°.

Praxis Catholica, or the Country-mans universal Remedy, wherein is plainly set down the nature of all Diseases with their Remedies; in 8°.

The accomplisht Cook or the Art and Mystery of Cookery, wherein the whole Art is revealed in a more easie and perfect method than hath been published in any Language; expert and ready ways for the dressing of all sorts of Flesh, Fowl and Fish, with variety of Sauces proper for each of them; and how to rase all manner of Past; the best directions for all sorts of Kick-shaws; also the terms of Carving and Sewing. An exact account of all dishes for all seasons of the year, with other Admirable Curiosities, approved by the fifty five years experience of *Robert May* in his attendance on several persons of great Honour; in 8°. Large.

The Queens Closet opened, incomparable secrets in Physick and Chyrurgery, Preserving, Conserving and Canding; which was presented unto the Queen by the most experienced persons of their times; in 12°. Large.

The Gentlemans Jockie and approved Farrier; instructing in the Nature, Causes, and Cures of all Diseases, incident to Horses, with an exact method of Breeding, Buying, Dieting, and other ways of ordering all sorts of Horses; in 8°. Large

The

at the Black Bear in St. Paul's Church-yard.

The Country mans Treasure, shewing the Nature, Cause and Cure of all Diseases incident to Cattel, viz. Oxen, Cows and Calves, Sheep, Hogs and Dogs, with proper means to prevent their common Diseases and Distempers, being very useful receipts, as they have been practised by the long experience of forty years; by *James Lambert*, in 8°. Large.

Syncoyle Improved, a discourse shewing the utility and benefit which *England* hath and may receive by the Grass called Syncoyle, and answering all objections urged against it; in 4°.

Books of Ingenuity whether Romances, Satyrical, Poetry, or pleasant for diversion.

PHaramond that famed Romance, being the History of *France*, in twelve Parts; by the Author of *Cleopatra* and *Cassandra*; in Folio.

Pathanessa that famed Romance.

A short History of the late English Rebellion; by *M. Needham*, in 4°.

The Ingenious Satyr against Hypocrites; in 4°.

Wits Interpreter, the English *Parnassus*, or a sure guide to those admirable accomplishments that compleat the English Gentry, in the most acceptable qualifications of Discourse or Writing; in which briefly the whole mystery of those pleasing Witchcrafts of Eloquence and Love are made easie, in divers tracts; in 8°. Large.

Mysteries of Love and Eloquence, or the Art of Wooing and Complementing, as they are managed in the *Spring Garden*, *Hyde Park*, and other places; in 8°. Large.

The Maiden-head lost by Moon-light, or the Adventure of the Meadow; by *Joseph Kepple*, in 4°.

Vercingerixa, a new Droll; composed on occasion of the pretended *German Princes*, in 4°.

Merionides, or *Virgil* Traversly, being a new Paraphrase upon the fifth and sixth Book of *Virgil Aeneas* in Burlesque verse; by the Author of the Satyr against Hypocrites.

The Poems of *Sir Austin Corkin*, together with his Plays; collected in one Volume, in 8°.

Books Sold by Obadiah Blagrove,

Gerania, a new Discovery of a little sort of People called *Pygmies*, with a lively description of their stature, habit, manners, buildings, Knowledge and Government; by *Joshua Barnes* of *Emmanuel Colledge in Cambridge*, in 8°.

The Woman is as good as the Man, or the equality of both Sexes: Written originally in *French*, and translated into *English*.

The Memoirs of *Madam Mary Carlton*, commonly called the *German Princess*; being a Narrative of her Life and Death, interwoven with many strange and pleasant passages, from the time of her Birth to her Execution; in 8°.

Cleveland's Genuine Poems, Orations, Epistles, purged from many false and spurious ones which had usurped his name. To which is added many never before printed or published, according to the Author's own Copies; with a Narrative of his Life, in 8° large.

Newly Reprinted the exquisite Letters of *Mr. Robert Loveday*, the late admired Translator of the three first Volumes of *Cleopatra*, published by his Brother *Mr. Anthony Loveday*, in 8° large.

The History of *Palladine of England*, in 4°.

The History of *Don Flores of Greece*, in 4°.

The History of *Amadis de Gaule*, the 5th Book, in 4°.

The History of *Don Bellianus of Greece*, 4°.

Troades, a Translation out of *Seneca*; in 8°.

Wallographea, or the *Britain* described, being a Relation of a pleasant Journey into *Wales*; wherein are set down several remarkable passages that occurred in the way thither; and also many choice observables, and notable commemorations concerning the state and condition, the nature and humour, Actions, Manners and Customs of that Country and People, in 8°.

Troja Rediviva, or the Glories of *London* surveyed, in an Heroick Poem, in 4°.

Wit and Drollery, Jovial poems, corrected and amended with new Additions; in 8° large.

Adaga Scholica, or a Collection of *Scotch Proverbs* and *Proverbial phrases*, in 12°. very useful and delightful.

The Batchelors Banquet, or fifteen degrees of Marriage, in 4°.

P L A Y S.

The Queen of *Aragon* in Fee.
The Coffee-house.
Any thing for a quiet life.

Unfortunate Usurper.
The Rump.
Obstinate Lady.

Cure

at the Black-Bear in St. Pauls Church-yard.

Cure for a Cuckold.

Thrasean Wonder.

Tom. Tyler and his Wife.

Loaves Mistribs.

Gammer Gurtons Needle.

Spanish Gypsie.

City Night-Cap.

Poor Scholar.

Noble Ingratitude.

Lascivious Queen.

Birth of *Merlin.*

Excellent Tracts in Humanity, History, State-Affairs, and Description of Countries.

THe Institution, Laws and Ceremonies of the most Noble Order of the Garter; adorned with many Sculptures in Copper; by that Noble and Ingenious Gentleman *Elias Ashmole, Esq;* in Folio.

The History of King *John, Henry the Third*, and the most Illustrious King *Edward the First*; wherein the Ancients Laws for the sovereign Dominion for the King of *England* over all persons and Causes, is Asserted and Vindicated; Collected out of the Ancient Records of the Tower of *London*, in Folio.

Mare clausum, or the Right and Dominion, or Ownership of the *British Sea*, laid down in two Books, by *John Selden, Esq;* a very Learned piece, in Folio.

The Perfect Statesman, or Minister of State; wherein are briefly set forth the true Nature of the Subject, the endowment inherent to the person, the method of his Election, Institution and Reception; the object of his Office distinguished under such principles as are immediately requisite to the Establishment of a Commonwealth, by *Leonard Willin, Esq;* in Folio.

A Treatise of Taxes and Contributions, shewing the Nature and Measures of Crown Lands, Assessments, Customs, Poll-monies, Lotteries, Benevolence, Penalty, Monopolies, Offices, Tythes, Raising of Coines, Hearth-money, Excise; and with several interspersed Discourses and Digressions concerning Wars, the Church, Universities, Rents and Purchases, Usury and Exchange, Banks and Lombards, Registers for Conveyances, Buyers, Insurances, Exportation of Money and Wool, Free Ports, Coynes, Housing, Liberty of Conscience: by *Sir William Pette Knight*, in 4^o.

Englands Interest and Improvement, consisting in the increase of the Store and Trade of this Kingdom; by *B. Fortrey*.

Proposals, or increase of Wealth by a new Method, in subscribing

Books sold by Obadiah Blagrove,

scribing according to the several particulars there mentioned, in 4°.

The prevention of Poverty, or a Disease of the causes of the decay of Trade, fall of Lands, and want of money through the Nation, in the certain Expedients for remedying the same, and bringing this Kingdom to an eminent degree of Riches and prosperity, in 4°.

Amboyne; being an Account of some Cruelty there acted by the Dutch upon the English Subjects in *Amboyna*, in 4°.

England described through the several Counties and Shires thereof, briefly handled; some things also premised to set forth the Glory of this Nation, by *Edward Leigh, Esq*;

Englands Worthies, Select Lives of the most eminent persons from *Constantine* down to this present year 1684. by *William Winstandly Gent.* in 8° large.

The Glories and Triumphs of his Majesty King *Charles* the Second, being a Collection of all Letters, Speeches, and all other choice passages of State since his Majesties return from *Breda*, till after his Coronation, in 8° large.

The *Portugal* History, describing the said Country, with the Customs and Uses among them, in 8° large.

A New Survey of the Turkish Government compleated, with divers Cuts, being an exact and absolute discovery of what is worthy of knowledge, or any way satisfactory to Curiosity in that mighty Nation, in 8° large.

The Antiquity of *China*, or an Historical Essay, endeavouring a probability, that the Language of the Empire of *China*, is the primitive Language spoken through the whole world before the Confusion of *Babel*; wherein the Customs and Manners of *Chineans* are presented, and Ancient and Modern Authors consulted with. Illustrated with a large Map of the Country, in 8° large.

An Impartial Description of *Surynhem* upon the Continent of *Guiana* in *America*; with a History of several strange Beasts, Birds, Fishes, Serpents, Insects and Customs of that Colony, in 4°.

Etheca Christiana, or the School of Wisdom. It was dedicated to the Duke of *Monmouth* in his younger years, in 12°.

The Life and Actions of the late renowned Prelate and Souldier *Christopher Bernard Van Gale* Bishop of *Munster*, in 8°.

The Politician discovered, or considerations on the late pretensions that *France* claims to *England* and *Ireland*, and her designs and plots in order thereunto; in two serious Discourses, in 4°.

Very

at the Black Bear in St. Pauls Church-yard.

Very useful Books of Law.

THe Conveyancers Light, or the Compleat Clerk and Scriveners Guide, being an exact draught of all Precedents and Assurances now in use, likewise the Forms of all Bills, Answers and Pleadings in Chancery, as they were penned by divers Learned Judges, Eminent Lawyers, and great Conveyancers, both Ancient and Modern, in 4° large.

The Priviledges and Practises of Parliaments in England, Collected out of the Common Law of this Land, in 4°.

A Letter from Oxford concerning the approaching Parliament then called, 1681. in vindication of the King, the Church, and Universities, in 4°.

The Antiquity, Legality, Right, Use, and ancient usage of Fines paid in Chancery, upon the suing out or obtaining some sorts of Original Writs returnable into the Court of Common-Pleas at Westminster, in 4°.

Brevia Parliamentaria Rediviva, in 13 Sections; containing several Catalogues of the numbers and dates of all Bundles of Original Writs of Summons and Elections that are now in the Tower of London, in 4°.

Excellent Tracts for the use of Scholars and Schools.

THe Sphere of *Marcus Manilius* made an English Poem, with Annotations, and an Astronomical Appendix; giving an account of the Lives of the Ancient and Modern Astronomers, in fol.

The new World of Words, or a general English Dictionary, containing the proper signification and Etymologies of Words, derived from other Languages, viz. Hebrew, Arabick, Syriack, Greek, Latin, Italian, French, Spanish, British, Dutch, Saxon, useful for the advancement of our English Tongue; together with the definition of all those terms that conduce to the understanding of the Arts and Sciences, viz. Theology, Philosophy, Logick, Rhetorick, Grammar, Ethic, Law, Magick, Chyrurgery, Anatomy, Chymistry, Botanicks, Arithmetick, Geometry, Astronomy, Astrology, Physiognomy, Chyromancy, Navigation, Fortification, Dyaling; cum multis aliis, in fol.

Cocker's new Copy-Book, or Englands Pen-man, being all the curious Hands engraved on 28 Brass plates, in folio.

Sir Robert Stapleton's Translation of Juvenals Satyr, with Annotations thereon, in folio.

The

Books sold by Obadiah Blagrove, &c.

The Rudiments of the Latine Tongue, by a method of Vocabulary and Grammar; the former comprising the Primitives, whether Noun or Verb, ranked in their several Cases; the latter teaching the forms of Declension and Conjugation, with all possible plainness: To which is added the Hermonicon, viz. (A Table of those Latin words, which their sound and signification being meerly resembled by, the English are the sooner learned thereby, for the use of Merchant Taylors School, in 8° large.

Indiculis Universalis, or the whole Universe in Epitomie, wherein the names of almost all the works of Nature, of all Arts and Sciences, and their most necessary terms are in English, Latin and French, methodically digested, in 8° large.

Farnaby's Notes on Juvenal and Persius in 12°.

Clavis Grammatica, or the ready way to the Latin Tongue, containing most plain demonstrations for the regular Translating of English into Latin, with instructions how to construe and parse Authors, fitted for such as would attain to the Latin Tongue, by L. B. Schoolmaster.

The English Orator, or Rhetorical Descents by way of declamation upon some notable Themes, both Historical and Philosophical, in 8°.

M. Tulli Ciceronis Epistolarum Selectarum Libri tres, in 8°.

Mapps.

A New and exact Mapp of the whole world, with the late newest discoveries of all the parts in *Persia*; with a Description thereof in French and English.

A new Mapp of *Oxford*.

A New Mapp of the Royal Exchange.

A large Mapp of the City of *London*, and its ruins, faithfully surveyed, wherein is declared its Original, Antiquities, Monuments, Customs, Rights, according to the Ancient Charter granted to the said City by former Kings of *England*.

An Advertisement of a most Excellent Water for the Preservation of the Eyes.

There is sold by the said Obadiah Blagrove, a Water of such an excellent Nature and Operation for preservation of the Eyes, that the Eye being but washed therewith once or twice a day, it not only takes away all hot Rhumes and Inflammations, but also preserveth the Eye after a most wonderful manner; a Secret which was used by a most Learned Bishop: By the help of which Water he could read without the use of Spectacles at 90 years of Age. A Bottle of which will cost but 1 s.

F I N I S.

